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# AMERICA

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## CHRONICLE

**Conference of Governors.**—The third annual conference of State executives, which was held in the Hall of Representatives of the new state capitol building in Frankfort, Ky., was attended by twenty-four governors and governors-elect. When Governor Judson Harmon, of Ohio, entered the hall he was greeted with a demonstration accorded to no other governor. Woodrow Wilson, governor-elect of New Jersey, urged cooperation in the regulation of railroads and corporations by the states. While the proceedings included a discussion of various subjects of general interest, such as the need of uniformity in State legislation, the whole affair was more distinctly social than deliberative. President Taft sent a letter expressing hearty approval of the general purposes of the meeting, and Governor Willson, of Kentucky, in an address opening the proceedings, explained that the assembly was simply a conference and not a "house of governors," as that title had twice been repudiated by the organization itself.

**Fighting the Sugar Trust.**—In behalf of the Government, suit was entered in the United States Circuit Court, in New York, for the dissolution of the Sugar Trust. The petition is directed against the American Sugar Refining Company with its constituent companies, which it is charged, controls not only the sugar cane industry, but the beet sugar industry also. Among the specifications of the petition are the following: That the late H. O. Havemeyer received a present of \$10,000,000 in

stock for organizing the combine. That the defendant companies are engaged in an unlawful combination and conspiracy in restraint of interstate and foreign commerce. That money has been obtained by customs frauds, railroad rebates and by working with grocers' associations to keep up the price of sugar. Undoubtedly this is one of the most important cases ever instituted under the Sherman anti-trust law.

**Death of Mrs. Eddy.**—Mrs. Mary Baker Glover Eddy, the founder and dictator of the Christian Science Church, died at her home at Chestnut Hill, a suburb of Boston, on December 3. The fact was kept secret until its announcement the following day at the Mother Church of Christian Science, Boston. A few hours after her death, in compliance with the State law, a Medical Examiner was called in to issue a death certificate, as no physician had been in attendance. Pneumonia was probably the immediate cause of death. Mrs. Eddy had been ill less than forty-eight hours and was in her ninetieth year.

**New Mexico Drafts Basic Law.**—The constitution for the State of New Mexico was framed by the state convention, which closed its sessions on Nov. 21. Paramount among the difficulties that faced the convention was the race and language question. Some 135,000 inhabitants of Spanish-American descent demanded protection of their equality before the law and retention of their ancient rights and privileges. They were suspicious of the Federal enabling act, which demands that all the state officers and legislators must speak English. A con-

stitution following the older models was adopted, with these salient new features: An elective corporation commission, without judicial powers, but with the right to regulate rates for transportation and transmission, to grant charters and supervise corporations. The initiative was rejected, but a referendum clause was included. Prohibition and local option were excluded, but the way was left open to the Legislature to deal with these questions. A stringent anti-pass section was adopted.

The constitution provides for an elective judiciary from top to bottom, and for elective state officers. It grants to women the right to vote at school elections, and makes them eligible to be school directors and county school superintendents. The constitution also abolishes the fee system. It prohibits separate schools for Anglo-Saxon and Spanish-Americans, and provides for the payment of the railroad bond indebtedness of \$1,000,000 by the sale of 1,000,000 acres of land granted by Congress. No distinction is to be made in the franchise, in jury duty, or in holding office, other than that of State and Legislature, on account of inability to speak English. The constitution is conservative and creditable to its framers.

**Disastrous Shooting Season.**—According to statistics compiled by the *Chicago Tribune* from twenty-three states, the shooting season of 1910, which closed on November 30, cost one hundred and thirteen lives. This is more than were killed during any previous season of which there is record. The loss of life in 1909 was eighty-seven, in 1908 it was fifty-seven, in 1907 eighty-two and in 1906 seventy-four. The number of injured this season, however, is only eighty-one, against one hundred and four for the season of 1909. The death list of this year is likely to be considerably increased later by reason of the fatal termination in the cases of many of the injured. "Mistaken for a deer" and "shot by a companion" are the usual causes assigned. Michigan heads the list with twenty-seven killed.

**Growth of Large Cities.**—Including Portland, Ore., and Seattle, Wash., the cities of the United States of 25,000 and over have an aggregate population of 28,000,000. This announcement is made in a recapitulation bulletin issued by the Census Bureau.

Forty-nine of the cities contain more than 100,000, and of this number eleven have risen into the 100,000 class since the census of 1900. There has been a much larger increase in the cities below 100,000 than in those above, the approximate percentage of the former being 40, and of the latter 32. Portland and Seattle will be added to the class of larger cities.

The recapitulation covers the detailed figures for 18 states, including Arizona and New Mexico. Based on the percentage of gain shown in these states, the prediction is made that the United States has passed the 100,000,000 mark in population. Iowa alone shows a de-

crease; but in so far as these states are an indication of the final total there seems to have been a considerable growth in the manufacturing regions, and comparatively little increase in the agricultural sections.

**Canada.**—The naval policy has caused no little disorder during the debate on the address in reply to the speech from the throne. Sir Wilfrid Laurier and others have been accused of aiming at independence, and a member has called another a liar.—Montreal is to have a second-class dry dock. A first-class one is to be constructed at Quebec.—Montreal is in the fervor of a moral reform. A crime lately discovered, of which the author cannot be found, was the occasion of uncovering a shocking condition of affairs. One of the points under discussion is the checking of the sale of cocaine, which, it appears, is abused very extensively.—Ludger Larose has revived the prosecution of M. Lemieux, which fell through about two months ago on technicalities. The case, it will be remembered, one of highway robbery, grew out of the revelations concerning the Emancipation Lodge.—At the beginning of the year the Canadian Pacific Railway Company will order large and fast steamers for both its Atlantic and its Pacific trade.

**Great Britain.**—The elections, as we foresaw, are going in favor of the government, though Liberal majorities are reduced. Several secessions from the Liberal party are announced. Among them are those of Lord Joicey, H. B. Money Coutts and Sir John D. Rees, member for Montgomery Burghs. He will contest Flintshire as a Unionist.—Mr. Balfour announced that if he should take office he would submit Tariff Reform to a referendum. In the meantime it is to be abstracted from in the present election. He challenged Mr. Asquith to submit Home Rule similarly. This Mr. Asquith declines to do and Mr. Balfour prophesies that it surely will be so submitted.—There is much ill-feeling over the elections, and some rioting has been reported.—The suffragettes continue to give trouble. They insist on being arrested and seem anxious to go to prison. The magistrates are in a quandary. The government does not wish them to send people to prison whom it cannot treat as prisoners, and as soon as a woman is discharged she says: "I'll be back soon," and goes out to commit another breach of the peace. The situation is almost comic.—Dead hares have been found in Essex, and dead rats along the Thames. The authorities say they were not infected with plague. The question arises, of what did they die? To this no satisfactory answer is given.

**Ireland.**—Judging from the pronouncements of Cabinet Ministers, Home Rule is not, as predicted by T. P. O'Connor, in the forefront of the Liberal platform. Mr. Asquith only reiterated his Guild Hall declaration: "The solution can be found only in one way—by a policy which,



while explicitly safeguarding the supremacy of the Imperial Parliament will set up in Ireland a system of full self-government in regard to purely Irish affairs." Home Rule was placed at the end of his list of reforms. Mr. John Burns is more explicit: "I am in favor of such legislative independence for Ireland in Irish affairs as will enable that country to revive her industries, maintain her population and stimulate her social and agrarian prosperity in accordance with Irish ideas, the imperial supremacy in Imperial affairs to remain inviolate." Mr. Churchill, putting Home Rule also at the end of the list, said: "The hour is coming for the reconciliation of the English and Irish people . . . We shall see Ireland free in all that properly concerns herself. We shall see her take her place like those brave Boers have done, in a true union of the British Empire." "Boer Home Rule" would be considered amply satisfactory in Ireland, but none of the Ministers has promised to introduce a Bill of that or any other kind in the next parliament. Mr. Dillon, speaking in England, said he was suspicious of Mr. Asquith and all British statesmen, and placed his chief reliance on the Irish Party.—The reports of an electioneering encounter between the two Nationalist sections in Cork were greatly exaggerated. No one was seriously injured, and it had the good effect of impelling the rival contestants to enjoin their followers to observe moderation and not adopt the tactics so often employed at English elections. Mr. O'Brien has put up some twenty candidates against the regular Nationalist nominees. His policy of Devolution is a milder kind of Home Rule than even that advocated by Mr. O'Connor in Canada, while his friend, Mr. Healy, demands a stronger measure financially than is claimed by Mr. Redmond. His other chief plank is conciliation of Protestants, but Mr. Healy asserts that no Protestants worth considering are opposed to Home Rule, except on the ground that it would increase taxation. The differences appear to be on persons rather than principles.—The protestations of the Ulster Orangemen and their £10,000 subscription for arms and ammunition are regarded humorously in Ireland. The Nationalists are in a majority in Ulster, and one of the four members for Belfast, who is sure to retain his seat, is a member of the Irish Party. The Nationalist papers claim that the threats of revolution made by the Orange leaders are intended only for electioneering purposes, and will rather injure their prospects as showing the conditional character of their much-vaunted "loyalty."

**France.**—The floods which were ravaging France last week still continue in all parts of the country. Great fears are felt for next year's cereal and wine crop. The Seine has become somewhat stationary but the Gironde, Garonne and Loire and the rivers of Normandy and Brittany are rising. Hundreds of villages are flooded, and in Nantes the water has risen to the tops of the lamp posts. —Clemenceau has been summoned to appear before a

commission of which his bitter enemy, Jaurès, is chairman, and has been compelled to explain what share he had in the financial operations of M. Rochette who made millions in the market through the aid of alleged tips from the Government. Clemenceau, we are told by the daily press, has not come out of the ordeal unscathed.—While the Government is preparing a measure to prevent what is called *sabotage* or injury of the property of their employers by workmen, the Socialist members of the House are drawing up another bill which proposes to legalize *sabotage*. This measure also protests against all military interference with strikers even when a riot prevails, and legalizes "picketing" no matter how much intimidation is resorted to against the non-strikers.—The French weakness for statues is still asserting itself. Jules Ferry is the most recent recipient of these post-mortem honors. Briand, of course, was present and the event was enlivened by an excited man knocking off the Prime Minister's hat. The assailant had no purpose of assassination; as he merely attacked his victim with fist. He was promptly laid hold of by the police and the ceremonies continued. The movement for the erection of the statue was political as Ferry was the inaugurator in 1879 of the campaign against Catholic education.

**Peril to the Nation in Alcohol.**—In opening the new naval academy at Muerwik, Emperor William read an order in council laying stress upon the qualifications necessary to naval officers, and later, speaking extemporaneously, made a plea for temperance on the part of the cadets. "The times," he said, "required iron-hearted men. Character was the first essential, and character was founded upon strong moral and religious convictions." In his temperance talk the Emperor cautioned the cadets against excessive drinking, which undermined the nerves, and the strenuous naval service of to-day required strong nerves. He counselled total abstinence, and added that the nation which in the future used the smallest amount of alcohol would march at the head of the column on the fields of art and war.

**Emperor Assailed in Reichstag.**—In the course of a bitter debate in the Reichstag on the Emperor's "divine right" speech at Königsburg last summer, Herr Ledebour, a Socialist leader, made a defiant assertion that the German Socialist democracy avowedly aspires to establish a republic and will bend all its efforts to that end. The statement was greeted with prolonged Socialist cheers. In a vigorous defence of the Emperor's speech Chancellor von Bethmann-Hollweg affirmed his agreement with the ruler's stand not alone as imperial chancellor but of his own honest political conviction. He defended the literal, historical accuracy of the Emperor's claim that the Prussian kings were sovereigns in their own right, and did not owe the throne to the people. "Herr Ledebour's remarks make it clear," he said, "that he and his party are not moved to interpellate by their care for the commonwealth

but a passionate hostility to the constitution. The personal irresponsibility of the king and the independence of the sovereignty of his monarchical rights are fundamental principles of our political life which remain alive in the constitutional development." Republicanism has always been an unwritten plank in the German platform, but this object has never before been so boldly professed. Probably this is the reason why Dr. von Heydebrand, leader of the government conservative party and sometimes called the "uncrowned king of Prussia," declared the bold avowal of the Socialists in favor of a republic which the country had heard in the day's debate, "made it imperative that the chancellor should not wait for the arrival of the revolution, but should take immediately such steps as would nip it in the bud."

**Germany.**—At the instance of the Ministry of Agriculture, Emperor William has approved the projected sale of the forest lands surrounding the capital to the municipality of Greater Berlin. To serve the double purpose of beautifying the city and of securing breathing spots for the congested districts of the city, the municipal officers proposed the plan of buying these lands and of laying them out in a series of parks. The funds required have already been contributed by the citizens of the city and its suburbs.—A despatch from Hamburg tells of the poisoning of more than one hundred persons following the eating of oleomargarine. Several are so seriously sick that their recovery is despaired of. The municipal officers seized what was left of the suspected product and official investigation will be made to bring the dealers concerned in its sale to punishment.—Graf Adolph von Götzen, the well-known African explorer, once the Governor of the German East Africa district and later the representative there of the Hansa cities, died in Berlin following a surgical operation.—Statistics recently published indicate that the Emperor's temperance crusade is having a substantial effect in the navy, to which his latest temperance speech was addressed. The consumption of alcohol among the officers and men of the fleet decreased respectively in 1906, 1907, 1908 and 1909, 8, 12, 19 and 30 per cent. The decrease in the army is not believed to have been so marked, but the Emperor is doing his best to popularize tea and milk among the troops instead of beer.

**Italy.**—After an interruption of seven years the Catholics of Italy held in November a successful annual national congress in Modena. The last preceding gathering in Bologna had not met with universal favor because of the sharp antagonism which developed between the older conservative organizations represented and the younger and progressive bodies. As will be recalled these latter dominated the Bologna congress and their acts and platform proved too advanced to merit the approval of the hierarchy. In the years that have since elapsed a change has come to pass which made for harmony.

Some of the young progressists have rebelled against the direction of the bishops and have found their proper places in the radical groups of the country, others have learned moderation in their views and are now strong supporters of the conservative platform. In consequence whilst there was no lack of sharp debate in the Modena meeting, a gratifying unity of purpose prevailed and good results were achieved for the Catholic cause.—A commercial house in Milan will undertake shortly the importation of California wine to Italy and has reported that its first consignment already has been shipped. Italian wine-growers are alarmed at the threatened competition and have appealed to the minister of agriculture for protection. The minister has issued a statement intended to allay the fears of local producers. In it he claims: exportation from California will not be large since the California vintage is limited; the price of California wine exported to Italy will be too high to tempt many buyers; the wine will not meet the taste of consumers as the importers of California wine probably will try to mix Italian wine with it in order to increase its alcoholic strength. The ministers assures home producers that the government will take strict precautions to prevent doctoring.

**Standard Oil Company in Austria.**—The controversy between the Austrian authorities and the Vacuum Oil Company, a branch of the Standard Oil Company, has reached an acute stage. The Austrian foreign office maintains that the Vacuum Company is registered as a Hungarian company and must, in consequence, be subject to the same regulations as other home companies. The question at issue, it affirms, is purely a matter for Austrian internal administration, and absolutely outside of diplomacy. Richard C. Keren, the American ambassador, who has been protesting against alleged discrimination of the Austrian government against this company, declines to accept these contentions of the foreign office. Just at present the dispute is at a deadlock. The ministry of finance has begun an official inquiry into the Galician oil situation, hoping to find a solution.

The proposed naval program agreed upon by the Cabinet of Austria-Hungary calls for four "Dreadnoughts," not three, as earlier reports affirmed. Parliament will be asked to vote the first instalments of the cost of these ships in the approaching session. The program, moreover, calls for the building of three fast cruisers and of twenty-two torpedo boats, besides six submarines. The total outlay for the contemplated new constructions involves a sum of 313,000,000 crowns, (a crown is 20.3 cents). In the budget for 1911, 90,000,000 crowns will be asked for.

**Spain.**—The "padlock law," excluding certain religious bodies from the right of incorporation, passed the senate with a time limit of two years. The promised legislation on associations is not, therefore, left entirely and indefinitely to the caprice of the minister of justice



## QUESTIONS OF THE DAY

## Catholic Writers

That world-wide League of Catholic devotion, known as the Apostleship of Prayer, has its attention called every month by the supreme head of the Church to some pressing need which the members of the League are recommended to urge with special fervor in their petitions to the Giver of all blessings. During the current month of December the object of the League's prayers, holy Communion and good works, is, in accordance with the Holy Father's express wish, Catholic writers and artists. We need not lay stress on the encouragement contained in this high sanction for all those Catholics who are laboring with the pen in the cause of truth. And especially is this the case for a class of writers who, it seems to us, have been to a certain extent neglected in the past, so far as direct and hearty encouragement from official sources is concerned. We refer to those who are engaged in literature primarily as an art, to the men and women who are laboriously striving to attain some finished and distinguished art-form in poetry or prose in which to embody Catholic thought and feeling. Nearly all the encouragement in the past has gone to those writers who have been immediately occupied with apologetics and doctrinal exposition, whose main business was with thought and facts and to whom literary form was a minor matter and often something altogether negligible. All honor to them. They have laid foundations, without which we could not have got along. But a stage has been reached when the needs of a Catholic audience go beyond a desire for the mere pabulum, the undressed dishes. It may be a retrograde stage rather than an advanced position. We suspect it is. But, whether it ought to be a fact or not, a fact it certainly is, that the plain treatises which satisfied our fathers are not always inviting to the present generation.

It seems to us that in the significant juxtaposition of "writers and artists," the Supreme Pontiff wished to convey some such notion as we have here attempted to express. From his pinnacle at the centre of Christendom his broad survey of the world has shown him the dreadful and universal havoc that is being wrought by skilled and practised cleverness in the fine arts, in poetry, fiction, essays, popular histories, painting, music and sculpture. He sees that it is not the master of unbelief in the university lecture-room or laboratory who is to be feared, so much as the men and women who exploit in popular forms of art that sinister master's ingenious and novel theories. Very few people are inclined to follow or place their confidence in a pedant who has allowed all the fountains of his life to dry up except one, who is obsessed with an idea until it makes him regardless of all facts and relationships not entering into his narrow outlook. He is an enthusiast, a monomaniac, a harm-

less dreamer, an unpractical theorist, a blind, burrowing mole, in the feverish pursuit of a preconceived theory without any basis in reality distorting all the facts and values of life to suit the exigencies of his vainglorious quest. He lectures, it is likely, to sleepy undergraduates; and we know that he writes very sleepy books. If his influence ended here, he would cut a small figure. But, no; a fellow-professor writes a puff of him for a newspaper or a magazine. The attention of the public is called to him. Able writers and artists, who have no special theory of life and who have no more interest in religious truth than, like Pilate, to ask idly what it is and hurry off without wishing or expecting to be answered, seize on this Dead-Sea fruit of the university professor, dress it up in various appetizing forms, and the garnishings make it acceptable to a public that might have shrunk back in disgust from the crude material in its original rawness.

This is but a rough sketch of the process of unbelief going on all around us. Our writers are not original thinkers, in the modern much-abused meaning of the word; and our original thinkers lay more stress upon originality than upon thinking. But the combination of the two forces has been completed with striking results. Strange and deadly heresies that would have come still-born into the world a generation or two ago, now rise from the restlessness of human pride, creatures of beauty and strength, Aphroditic visions of snow-white foam or god-like shapes panoplied like the shining Athene. What wonder if the populace is awed and deeply impressed! And what wonder if the young and the worldly-minded, the careless and the pleasure-loving, the ambitious and the fame-hungry follow in large numbers the enticements of a meretricious art in lieu of the meagre attractiveness with which the ancient truth woos their inherited allegiance!

These reflections are by no means new. Last week, however, we were present at a memorial celebration which cut them like acid into our mind. The departed author, honored on that occasion, was perhaps America's best-known and most popular writer. During his lifetime he showed scant respect for religious belief and in his circle of friends was wont to deny the existence of a Personal God and of any life beyond the grave. The audience, assembled in his memory, was large; and on the platform were seated many of our most successful and most respected literary men. We enjoyed the speeches and familiar reminiscences and admired the strain of disinterested affection witnessed to by these distinguished fellow-craftsmen and friends of the dead writer. Our sub-conscious regret over the entire absence of any religious feeling and sentiment in these memorial remarks became a paramount and almost exclusive impression when one of the speakers, a conspicuous figure in our public life for nearly half a century and now an old man, closed his address in subdued and solemnly uttered tones with a passage beginning

with these words: "We do not know whence we have come and we do not know whither we are going."

The speaker merely voiced the convictions held by the dead man during his life. As we allowed our glance to pass from one well-known face to another in the group of men on the platform and recalled pages that they had written, we felt that the speaker expressed also the deliberate belief of most of the men seated near him. He might have been Epictetus or Marcus Aurelius or Lucretius in evening clothes, resurgent in this year of grace, nineteen hundred and ten, in order to be the mouth-piece of our literary world in its profession of ignorance concerning man's origin and destiny. The object-lesson was vivid and forcible. In the case of this aged statesman and of all these writers, whose charming pens are so busy and so fascinating, Christ and the most fundamental Christian truths are laid aside with cool and cynical certitude in their philosophy of life.

Of course, much of this unreligious tone in literature is only what we can naturally expect. Literature is preëminently human and worldly; it always has been so and will always remain so. Even should we succeed in building up a strong body of distinctively Catholic art the sway of a more human and less religious art will ever prevail by appealing to the stronger passions of the flesh and the pride of man. But, in spite of this, nothing is more desirable at present from a Catholic point of view than the presence of literary craftsmen to serve as a counter-check to the hosts of artists, now either oblivious of the essential truths of human existence or, not seldom, actively hostile to them. You cannot effectively answer a poem or a song by a theological treatise or a sermon. One cannot cope with a well-constructed novel, or a light, gentle-voiced essay, or a witty play, or a shrewd bit of creative criticism, by writing a less well-constructed novel, or by compiling an essay richly stocked with alien inversions and with solecisms and epithets that have been lying in the junk heaps of our language for a century. Slovenliness in form is no certain indication of profundity in matter, and is generally regarded, sometimes rightly and sometimes wrongly, as the sign of muddled thought and undisciplined mental methods. In every contest of ponderosity and awkwardness with lightness, gracefulness and swiftness the latter have always been victorious either for good or evil.

There is, we think, no necessity of adding that we do not advocate the sacrifice of solid attainments for the superficial graces of written expression. Ruskin was once constrained to cry out: "Not being able to decorate the marble block, they declare that decoration is a 'superficial merit.' Yes, very superficial. Eyelashes and eyebrows, lips and nostrils, chin-dimples and curling hair, are all very superficial things wherewith Heaven decorates the human skull, making the maid's face of it or the knight's." The anatomy of solid thought must not be sacrificed; but it is good to remember that, if we are going to parade it before a critical public, we should

clothe it in the conventional decencies and in more than conventional graces, should we be able to do so—for it deserves it,—so that our cause may not seem to suffer nor its adherents be put out of countenance. The same Pope, who asks us in his solicitude for the Church to pray for Catholic writers and artists, has adopted the most energetic measures in order to promote thoroughness and profundity in ecclesiastical seminaries. For art and knowledge are not mutually exclusive. The popular writer who has the firmest grasp upon his thought is, in nine cases out of ten, the one who will express it most clearly and artistically.

JAMES J. DALY, S.J.

### Holy Communion for Children

The Sacred Congregation of the Discipline of the Sacraments, to which is assigned the entire Church legislation concerning the seven Sacraments with the exception only of what pertains to their ceremonies, on August 8, 1909, published with the approval of our Holy Father, Pius X, a decree to be observed everywhere giving formal instruction for the admission of children to first Holy Communion. The decree has occasioned much discussion in some parts of the Catholic world, because the discipline it imposes is claimed to be radically different from that long prevailing. Writers in religious reviews, pastors and other priests who have to do with the Christian training of children,—all well intentioned, no doubt—profess to be troubled because of the difficulties, which they imagine will face them in their future catechetical instructions of the little ones, owing to the changes the decree "*Quam singulari*" requires. Nay, there are some who complain that the Congregation's action implies a "burdensome novelty" in Catholic practice that will not prove to be lacking in evil effects.

They who make this plaint are clearly wrong if they speak of "novelty" in a sense touching the common law of the Church. There had, it is true, grown into the practice of the Church in most countries a *local* discipline regulating the age at which children were to be admitted to First Communion, which appears to be opposed to the norm laid down in the decree *Quam singulari*; but it is to be remembered that from its first appearance in the Catholic life of those countries, the local discipline respected the first *public* and *ceremonial* receiving of Holy Communion, and that, as in other matters of purely local custom, great diversity existed concerning the age at which children were thus solemnly admitted to the privilege of the Holy Table. In some places the age was fixed at twelve years, in others at fourteen, in others again at ten. Moreover, this local practice dates from 1215, the year in which the Fourth Council of Lateran promulgated its well-known decree *Omnis utriusque sexus*.

There is, as is well known, a divine precept to receive Holy Communion: "Except you eat the flesh of the Son of man and drink His blood you shall not have life in



you." But no special time was assigned by Our Lord for the fulfilment of this precept; He left all such matters to be determined by the Church. The piety of the faithful and their eagerness to avail themselves of the Eucharistic banquet made it unnecessary in earlier days to enact specific law determining Christ's own precept, but with the growing indifference and coldness of men there came a day when it was deemed needful that the Church should use its authority. The Lateran Council, therefore, made the universal law that all the faithful, after coming to the years of discretion, should reverently receive the Holy Eucharist at least at Easter, unless it was thought advisable to abstain from Communion for a time for some reasonable cause.

The Lateran Fathers, it will be noted, omitted to determine at what age precisely one may be affirmed to have come to the years of discretion. The obligation imposed by their decree was, then, to be interpreted, as far at least as concerned its application to individuals, by reference to principles of law commonly accepted. A study of our question from this angle will make clear just how the custom regarding the first Communion of children condemned in the decree *Quam singulari*, came to exist in the practice of many Catholic countries. We come upon its first traces in the enactments of local Church councils and diocesan synods in Germany, France, Italy and Spain following close upon the Lateran Council. These bodies undertook to define the "years of discretion," the term used in the *Omnis utriusque*, some dating their beginning at the age of ten, others at twelve, others again at fourteen; and coincident with these various interpretations of the term we find the introduction of the practice according to which children were held back from Communion until they had attained the age of 10, 12 or 14 years, as the case might be.

Canonists and moralists, however, alike agree in affirming the purpose of such synodal enactments not to have been to establish the precise age at which the obligation of receiving Holy Communion began to be effective. Rather, they say, they had in view the exact period at which wilful neglect of this Lateran decree would render the delinquent subject to the penalties constituting the external sanction of that law. They who formulated these decrees, had no intention to say when precisely a child was to be deemed subject to the divine precept of communicating and when, therefore, he was to be properly admitted to Holy Communion; but they wished to make clear the exact age at which neglect of this precept, as determined by the Lateran decree, would render him liable to the exclusion from the Church during life and deprivation of Christian burial after death, which that decree imposes. If one keeps this very patent distinction in mind it will not be difficult to recognize how the "years of discretion" came to be fixed for so advanced an age, and how as a very natural consequence children began to be admitted late to Holy Communion.

One need not be told that the Lateran Council was

held after a trying period in the Church's history. St. Thomas, assigning the reason of the ordinance regarding yearly Communion, speaks of "the reign of impiety and the growing cold of charity" characteristic of the age preceding the law's enactment. It was an age, too, in which though history records many illustrious and brilliant exceptions, the cultivation of letters, human and divine, had not generally flourished. At a period, then, when councils and synodal statutes exacted only the slenderest training in ecclesiastical science, it surely does not surprise one to learn that the morality and the religious ways of the people had been proportionately affected. With a careless and indifferently-trained clergy one must not expect to see a devout and carefully instructed people. To be sure, already before the convocation in Rome, in 1215, of the Fourth Lateran Council, there had been evident a wide-spread reawakening of Catholic life, which was to be splendidly helped by the wise reformatory legislation of that body; but, considering the conditions of the period, the Lateran fathers were too prudent surely to seek reform through the imposition of excessive burdens calculated to defeat their purpose by rigid severity. Their decrees, then, are usually conceded to be an external expression of a minimum requirement in discipline, through which the prevailing looseness of ways might be checked and men might be led back to the ancient fervor and discipline. In no point, so runs the judgment of critics, did the Lateran fathers intend to condemn or change the discipline which had flourished in earlier days.

Following in their steps the synodal fathers, who defined the term "years of discretion," had no mind to condemn, to disapprove, or to change the practice accepted from the earlier days of allowing young children to be admitted to the Holy Table. They wished rather, in the kindly spirit which the exigencies of the day demanded, to affirm just at what period a child might be deemed juridically subject to the law *Omnis utriusque*. The characteristic attitude of men towards religious instruction, fervor and piety of life in those distressing days gives us an evident clue to the motive that impelled them to assign the age of ten or twelve, or even fourteen years as the fixed limit when such an obligation began to exist.

One must confess, that certain as is the explanation of these facts, the interpretation of the *Omnis utriusque* thus established in the thirteenth century by local councils and synods in France, Italy and Germany, had as practical effect a widespread change in the previously prevailing Church discipline respecting the admission of children to Holy Communion. But at no time were there lacking theologians who voiced vigorous protest against the change. Recognizing that the tardy admission of children to the Holy Table arose from a too insistent consideration of the canonical aspect of the law laid down in the Lateran decree, these very properly pleaded for a policy based on the divine precept itself and on the obli-

gation of that precept without reference to its penal sanction as fixed by the Council. In the ensuing controversy this latter view gradually grew in favor and in the fifteenth century we find its advocates boldly defending a proposition which is practically that set down in the recent decree of the Congregation of the Sacraments *Quam singulari*. Blessed Angelo of the Friars Minor, a distinguished moralist of that epoch, in his *Summa de Casibus Conscientie* quotes with approval a brother theologian who affirms: "The age limit at which children are bound to satisfy the precept of Paschal Communion ought not to be fixed according to the number of years, or local custom, or any such consideration. The limit exists and the precept obliges as soon as children have attained the use of reason, when they are sufficiently instructed to be capable of feeling proper devotion towards the Eucharist, and when they can discern the Body of Christ in what they receive and distinguish this sacred nourishment from the ordinary food which they eat."

That the growing favor, with which this view of our question was accepted, did not speedily bring into general vogue again the ancient practice of admitting children to the benefit of the Eucharistic Table before the age of ten or twelve or of fourteen years, is a detail into which our present discussion need not draw us. It is sufficient to note that, although the rule now definitely set aside continued to hold sway, for many years back priests and confessors, who have had to do with the training of children, have not scrupled to admit privately to Holy Communion children satisfying the conditions set down by the fifteenth century moralist, no matter what may have been the local rule or custom concerning the first public and ceremonial reception by them of the Sacrament. The decree of August 8 stamps their manner of acting as right and proper, and, approved as it is by our Holy Father, sanctions their practice and makes it the law for the Universal Church.

M. J. O'CONNOR, S.J.

### Evolution of Italian Socialism

#### II.

At the Congress of Bologna, which was in session from the 18th to the 20th of September, 1892, the question was discussed as to the attitude to be held with regard to the ministry and the middle classes or the Bourgeoisie. The debate only increased the dissension which already existed between the various sections and dispelled the hope of any assistance from the Radicals or the Republicans.

In the beginning of May, 1898, an insurrection broke out in Milan, with an after effect in other places of Italy. The Rudini-Zanardelli ministry regarded it as an attempted revolution for the overthrow of the Monarchy. A state of siege was proclaimed in Lombardy

and Tuscany, with the result that thousands of Socialists and estimable men of all political shades were thrown into prison; among them, the Director of the *Osservatore Cattolico*, the intrepid David Albertani. The Socialist Party seemed to be completely disrupted, for its leaders were either in prison or in exile. Their newspaper, however, the *Avanti*, continued to appear every day, even sometimes with half of its columns deleted. It served thus as a banner for the party, and around it the Socialist army was soon gathered better disciplined than before. When the Pelloux Ministry attempted to pass gag laws in Parliament, the *Avanti*, under Bissolati, proposed the adoption of obstructive tactics. The suggestion was acted upon with such success that the Government was embarrassed, Parliament was dissolved, and new elections ordered. The results were not such as had been anticipated.

The Socialist representatives who had numbered only fifteen in 1892 were now thirty. Among them were such men as Ferri, Costa, Gatti, Turati and others. The Pelloux Ministry failed, and was succeeded by that of Saracco. About the end of July, King Humbert was assassinated and the democratic reign of Victor Emmanuel III began. The Socialists celebrated their victory by a national congress which was held in Rome that same year, 1900, from the 8th to the 11th of September. Two hundred and nineteen sections were represented in it. In the matter of elections, fusion was advised with other parties, but apart from that, they were to work independently. The Maximum program was adopted, that is to say, the socialization of the instruments of labor, and social administration of products. Class organization and the acquisition of public offices were urged as the means to that end. An accurate and exhaustive minimum program was also elaborated, in which the following claims were made: Equal autonomy for all; the referendum; free defence in civil and penal trials; supervision of the work of women and children, etc.; a weekly rest of at least thirty-six consecutive hours; improvements in rural contracts; legal determination of the length of a day's work; national Savings Bank for the sick and the aged workingmen; the nationalization and transportation from mines and quarries when the cooperation of workingmen was impossible; the abolition of duties and taxes on staple articles of food; a single, progressive and universal income and property tax, and the reduction of interest on public funds.

Immediately after the Roman congress, dissensions broke out anew. For the ten years that have intervened since then, the Socialist writers of Italy have been inveighing against Marxism as being unscientific. Moreover, some Socialists have supported the Zanardelli Ministry. Again, the interpretation given the minimum program started new discussions between the Reformists and the Revolutionists. The Reformists with Turati at their head wished to carry out the program by legal means without too much preoccupation about the maxi-



mum. The others were more concerned about the latter, and clamored for revolutionary tactics in order to realize it.

At the congress of 1902, in Imola, from the 6th to the 7th of September, eight hundred and thirty-six sections were represented. Quarrels broke out again, and in spite of every effort to put an end to them they continued as before; nor did the subsequent Congress of Bologna in 1904, succeed in establishing peace. At the close of that year, in consequence of a bloody struggle between some strikers and the military, the Revolutionists declared for a general strike throughout the Peninsula. It was attempted, but was a disastrous failure, and profoundly disgusted the nation on account of the disorders which accompanied it. Giolitti, with rare ability, availed himself of the opportunity and dissolved Parliament, and announced the general elections for the following November and December. They resulted in conservative protests throughout the country, and the parliamentary group of Socialists returned to the House decimated and exhausted. Nevertheless, the Revolutionists and Reformists were not crushed; rather, they were angered by what had just happened, and prepared for another congress to be held in Rome from the 7th to the 10th of October, 1906.

At this congress there were nine hundred and thirty-four sections represented. They were Reformists, Integralists, Revolutionists, Syndicalists, and Non-Syndicalists. The Reformists advocated the use of legal methods, the avoidance of violence and general strikes, and urged the general body to work for the realization of their ideals by the organization of workingmen and the achievement of political influence. Turati, Prampolini, Bissolati are among those who were most conspicuous in that section. Milan is its most important centre. The Revolutionary Syndicalists had a clear and concise program. For them Socialism must be an immense army of workingmen united in syndicates and class organizations, and seeking by revolutionary methods, especially by general strikes, to obtain their object. There are also non-Syndicalists who are revolutionary in their ideas, but they are a negligible minority.

Shortly before the congress convened at Rome, a new organization was formed who called themselves the Integralists. Integralism strives to avoid both extremes; favors legal methods; but does not absolutely reject revolutionary tactics. It deplors the abuse, but not the use of a general strike. It permits the deputies to support legislation for the middle classes, but only exceptionally, and in compliance with the wishes of the party. It is absolutely anti-clerical, anti-military, and anti-monarchical, but works with prudence and tact.

Around the standard of the Integralists a majority of the Socialists arrayed themselves. For, whereas the Syndicalists had only five thousand votes in the Roman congress, and the Reformists five thousand five hundred, the Integralists could claim eighteen thousand. After the

congress troubles broke out again. The Parliamentary group was weakened. The leading Socialist newspaper, the *Avanti*, was in great financial straits, and its director, Enrico Ferri, availed himself of the opportunity offered him of giving conferences in South America. Moreover, the Reformists secured new triumphs in consequence of the failure of the strike which had been ordered in all the provinces of Parma. It had lasted two months and was characterized by great excesses and violence.

The congress of 1908 held in Florence from the 19th to the 23d of September gave the Reformists eighteen thousand, two hundred and fifty votes. The Integralists received five thousand, nine hundred and eighty-four, and the Syndicalists five thousand, nine hundred and twenty-seven. Thus the main body of the Integralists had passed over to the Reformists, whose leader, Bissolati, had again become the director of the *Avanti*. The Neapolitan Syndicalists had broken with the official organization and erected a new and autonomous party. The President of the Congress of Florence was Andrea Costa, the man who was the personification of all the various stages of Italian Socialism. He was the first leader of the Internationals, first social member at Montecitorio, and finally President of the Congress at which the Reformists triumphed. Italian Socialism had thus passed from Bakouninism to rigid Marxism, then from moderate Marxism to the adoption of the minimum program; afterwards to Syndicalism; and finally from Syndicalism to Integralism. The shape which it now has shows that Italian Socialism in contact with the realities of things, loses its harshness and becomes a new and middle class party.

In the Congress of Florence, we have, as it were, the last stage of the evolution of ideas among Italian Socialists. Congress after congress has seen them continually gaining strength. In the elections of 1909, by means of fusion with other parties, their influence developed; the electors rose to three hundred and thirty thousand, and among the five hundred and eight members of Parliament, they now count forty-four. What is to be the attitude of Italian Socialism with regard to religion, the army, and the various political groups, will be better seen when the next national Socialist congress is convened.

I. QUIRICO, S.J.

### Mass in the Presbyterian Church

#### I.

One of the earliest objections which the Presbyterian Church of Scotland and the Calvinist Churches of the continent made to the Catholic Church, and one upon which they insisted most fiercely, was to the sacrifice of the Mass or anything which resembled it. The repeated allusions to ornaments and vestments, "the rags of Popery" in their struggles and opposition to the Anglican Church and prelacy, as a comparison between their

worship and rites and the hated Mass, amply show their attitude. The Presbyterian Church of Scotland commenced with an attack on the Mass, by penalizing celebrant and worshipers. The Act of 1560 provided:

"And presentlie, notwithstanding the reformatioun already maid according to Goddis worde, yet not the less thair is sum that stubbornlie perseveris in thair wickit Idolatrie, sayand Mess and baptizand conforme to the papis kirk, prophanand thairthrow the forsaidis sacramentis in quiet and secret places, regardand thairthrow nather God nor his holie worde,

"Thairfore it is statute and ordainit that . . . na maner of person nor personis say Mess nor yit here Mess nor be present thairat under the pane of confiscatioun of all thair guidis movable and unmovable and puneissing of thair bodies at the discretioun of the magistrat."

And later on when the assembly of divines was called at Westminster, in 1645, and made their celebrated Confession of Faith, which has been literally adopted in nearly all the Presbyterian denominations in the United States of America, they declared:

"The popish sacrifice of the Mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect."

"Private Masses, or receiving the sacrament by a priest or any other, alone, worshipping the elements, lifting them up, or carrying them about for adoration, are all contrary to the nature of this sacrament and to the institution of Christ." (Westminster Confession, chapter xxix, secs. 2 and 4).

Anyone who has ever been acquainted with the bare and austere methods of worship of the Presbyterians, at least here in this country, will understand that they have hitherto endeavored to carry out in practice what they have asserted in their Confession. The Lord's Supper among them has been a mere division of bread and wine spread as near as may be upon an ordinary table covered with a decent white cloth. It so approximated an ordinary meal that a sitting posture was inculcated in their Directory of Worship. It is needless to say that no hint of vestment or liturgical form was ever used; nothing save the recital of the few brief words of institution found in Holy Scripture, helped out with extempore prayer and the singing of hymns. Of late years (1906) a form of service known as the Book of Common Worship, largely borrowed from the Episcopal Church, at least in substance, has been provided, but its use is merely optional and not general nor obligatory. There is, therefore, in the teaching and practice of the Presbyterian Church nothing which permits or approves of the Mass or its attendant ceremonies and embellishments, as found in the Catholic Church, or even in any of the schismatic churches which still retain the Mass and all the practices which go with it.

This makes it the more astonishing to know that the Presbyterian Church of the United States of America, as exemplified in so-called home missionary work in New York and New Jersey, actually provides the service of an imitation Mass for the people whom it seeks to reach,

as several dailies and weeklies have already informed us. Whether the central body, which provides the service, the missionaries or Presbyterian clergymen, who perform the Mass, or the persons who furnish the funds to sustain the missions, believe in or approve of such rites so inconsistent with, if not repugnant to, the former teaching and practice of the Presbyterian Church, we have no means of knowing. Certainly the worshipers, if devoutness, gesture and words count for anything, seem to believe they are in attendance upon a real Mass, and there seems to be naught to undeceive them.

In order, therefore, that there may be no mistake about the Presbyterian maintenance of a form of Mass, which is to outward appearance, a close imitation of the real thing, I will give two examples, one in the Borough of Manhattan, City of New York, and one in the City of Newark, New Jersey. There are others in Pittsburg and in Canada, but I have not personally examined them.

It may be said at the outset that the form of Mass which is imitated by the Presbyterian missions, is not the Roman Mass, nor are the people the followers of the Latin rite. The form of Mass which is the basis of their imitation is the Greek Liturgy, which is used both by the Greek Catholics and by the Greek Orthodox, which is, of course, ordinarily unfamiliar to the usual Catholic of the Latin rite, or the imitation would have been detected long ago.

The people among whom the Presbyterian missionaries work in this particular regard are the Ruthenians, who come from Galicia and Hungary, and who are mostly Catholics in their native country, although numbers of them are of the Orthodox Church. At any rate, they firmly believe in the Mass and the Blessed Sacrament, although they do not know the English language, nor, perhaps, are well instructed in all the particulars of their faith. Those among whom the proselyters work may be said to be in the Greek rite what many of the Italians are in the Latin rite, weak and indifferent but still Catholics in their nearest and dearest beliefs.

When I was informed that the Presbyterian missionaries were using a form of Mass to attract the Ruthenians, I wrote to their Board of Home Missions about it and received the following answer:

"There are two Ruthenian centres under our Immigration Department. An organized church, the First Ruthenian Presbyterian Church of Sts. Peter and Paul, in Newark, New Jersey, under the pastorate of Rev. W. Pyndykowsky, with a membership of 117, and a Sunday School of 25. A church building is being erected by the Presbytery of Newark for this congregation. The second centre is in connection with our Hope Chapel work on East Fourth Street [339 East 4th Street] under the pastorate of Rev. Basil Kusiv, who, I should say, has a group of 100 or more adherents. This work is not organized. It is among a poorer class of people. The services at Hope Chapel are well cared for in a large auditorium, and are carried out with much of the picturesqueness of the Greek liturgical service. . . . I understand there are two centres in Pittsburg, or en-



virons, where the Ruthenians are ministered to, but they are not, so far as I know, organized. The Rev. John Bodrug, now engaged in missionary work among the Ruthenians in Canada, where the work is well established, served us in inaugurating the work here in the East. The Protestant work meets with much opposition from the Orthodox Church."

This letter practically admitted what I had been told about the missionary practices among the Ruthenians, and after consultation I made observations at both of the places mentioned in the letter. The Greek rite is perfectly familiar to me, having witnessed it in Greek Catholic and Greek Orthodox churches all over the world, and a pocket edition of the Slavonic Liturgy or Mass of St. John Chrysostom enabled me to accurately compare all portions of the Greek Mass, which I did not already know by heart.

Another chapel in which this imitation Greek Mass is celebrated is known as Hope Chapel, No. 339 East Fourth Street, in the Borough of Manhattan. A sign outside in the Little Russian language announces that the Independent National Ruthenian Church holds services there. Inside the chapel is, in its original condition, very much like the usual type of missionary chapels with pews and a platform, on which there is a prominent pulpit in the middle. Were this the only furniture, it would not differ much from the ordinary Presbyterian Church. But for the use of the Ruthenians it was fitted up exactly like the ordinary Greek Catholic Church, leaving out the iconostasis. On the main floor below the level of the platform and just under the pulpit was an *analogion* or sacred table, just as in the ordinary Greek Catholic churches. On the table, which, of course, was covered with a white linen cloth, stood a silver crucifix in the centre, flanked by a lighted candle on either side. As the congregation came in each member, particularly the women, went up to the *analogion*, made the sign of the cross and kissed the crucifix, exactly as is done in Greek Catholic churches.

On the platform behind the pulpit and directly against the wall was a large white altar. On either side of the altar there were three lighted candles, and on the niche towards the top of the altar there were three more lighted candles. In the middle of the altar, above what would be the tabernacle in Catholic churches generally, was a large cross, while under it was the Book of the Gospels, placed upright, as is usual in Greek churches. At the side of the altar a small *sluzhebnik*, or missal, was placed.

When the celebrant came in to begin the services he was attired in the usual vestments of a Greek Catholic priest. He wore the *stichar* (or alb), the *epitrachie* (or stole) the *pyass* (or belt-like girdle) the *narukvitz* (or gauntlets), and the *phelonian* (or chasuble), so that he could not be distinguished from a priest in the Greek Catholic or Greek Orthodox Church, so far as the vestments went. When he came on the altar he made the sign of the cross, and taking the gospels blessed the

people in the ordinary form of the beginning of the Mass, "*Blahoslovenno tsarstvo*, etc. Throughout the service the celebrant faced the altar with his back to the people, except when blessing and on a few other occasions.

ANDREW J. SHIPMAN.

## CORRESPONDENCE

### From the Portuguese Exiles

In the issue of the *Independent* for Dec. 1, is printed this editorial:

"News comes to us from Portugal that all the bishops and higher clergy have given in their adhesion to the republic. That is not wholly surprising. There has been no action of the republic, so far as reported, that would be particularly offensive to the regular clergy. The hostility is to the monks and nuns; and it is well known that the parochial clergy and their bishops are often not well disposed to the favored orders."

At first glance it would seem impossible that a publication of the supposed standing of the *Independent* could make the succession of grotesque mistakes contained in this paragraph. People who are being continually misled, or annoyed, by the frequent oracular dissertations the *Independent* prints on Catholic topics, can gauge their real value when it is evident that they are published with the imprimatur of an editor, who shows that he does not know the difference between the parochial and the regular clergy. His strange notions also of what is being "offensive to the regular clergy" can be realized from the following letter sent by Father Bernardino Araujo, S.J., one of the Portuguese exiles to Father Alonzo Gonzaga da Fonseca:

HOTEL PARIS, GIBRALTAR, NOV. 4, 1910.

MY DEAR FATHER FONSECA:

It is now a month since they set fire to the property in our residence of Setubal. We could not persuade ourselves that things would reach such a pass; but when we saw the city hall in flames and no attempt made to check them, we realized what fate might befall us. About nine o'clock in the evening, some of Ours undertook to find out whether any one of the gates was left unguarded, so we might escape one at a time. They did not set fire to our residence, for they were afraid of destroying the adjacent houses.

But they did worse, for they broke in the doors and on entering they destroyed everything, including the statues of the saints. The statue of St. Joseph was hurled into the fire three times and then thrown in front of the door of Senhora D. M. do Carmo, a benefactress who had presented it to the church. The Dead Christ, after having been disfigured, mocked and dragged through the streets, was left at the door of the hospital. The statue of the Sacred Heart, which was venerated on the high altar, was thrown into the body of the church. Pulpit, choir stalls, altars, organ, confessionals, library, and whatever else could be carried thither were burnt up in two fires which were kindled in front of the church, but not until the rioters had seized for themselves what booty they wished.

All that was saved was the Blessed Sacrament, which we conveyed with us to a hill-top overlooking the city, where we had found refuge in the house of a benefactor. From there we witnessed the tumult and destruction of

property. On the morning of the following day, the Child Jesus was conducted by us into Egypt, that is, to a farmhouse in the mountains, distant about two hours' journey from the city. There we received the Holy Communion. We slept, or rather passed the night in the hills, for what we heard from chance passers-by made us very uneasy. On the second day, after again receiving the Holy Communion, thus consuming all the particles, we penetrated further into the hills, but being warned that spies were near, we concealed ourselves as well as we could in a forest. I then recalled those words: "*In speluncis et cavernis terræ*," etc. That night we separated into bands. A lay brother and I wished to get a little rest on a hill near the city of Azeitao; but it rained so heavily that, as we had only one cloak between us as a protection from the cold, we thought it better to keep on. As we went, we stumbled upon an old fellow armed with a big stick. "You are arrested," he bawled. "Why?" "Because the Government has ordered the arrest of all friars." "But, are we friars?" "Pardon me, gentlemen." "Well, this time we pardon your ignorance . . . good-bye." After his departure, we had a good laugh and congratulated ourselves on our escape.

On the following day, we went down to the city of Palmella with the intention of continuing on foot to our native town in the heart of the province of Estremadura al Minho. Some people who passed us on the way and recognized us spoke about us after they reached the city. The lay brother, who was tired and somewhat worn out, entered an open gate and asked for a drink of water. It was given readily, but was accompanied by the request to move on at once, for they did not wish to have their house fired. Here we met a workingman who, for a small sum, brought me a blouse such as is worn by porters; but the disguise availed me little, for I was recognized at once, as the tonsure betrayed me.

When we reached the railway station of Pinhal Novo, we were surrounded by a crowd of men who talked scandalously. They accused us of what they themselves did and thus they pronounced their own condemnation. But I still had my tongue in my head and I made a few pointed remarks. "Here we have over again the judgment-seat of Pilate," I finally said, "for then, Barabbas, a thief and assassin, was released and Jesus was condemned. The criminals in the Setubal jail have been turned loose that they might sack our house, and now you carry us off to prison."

The crowd became silent and the medical officer who was with the troop that escorted us gave a sign of approval; no more foul words were uttered. We made our Way of the Cross from this place to the prison of Aldeia Gallega. Never had death seemed so near to me, never had I so often and so fervently made the offering of my life as during those days. We spent five days in the prison of Aldeia Gallega, one in Lisbon, and thirty at Limoeiro with Ours. With their companionship and the visits and offerings that were made to us, we were all right. Then we were taken before the Minister of Justice, and from him we were conducted with a large escort of cavalry and infantry to Oporto to board a vessel. There, instead of wishes for a happy journey, we heard shouts of, "May you die and never come back!"

The British Government at Gibraltar gave orders that we should be received kindly, and in case there was not room in the hotels, word was to be sent, so a place in the barracks could be prepared for us. We were well received by the great crowd of people at the landing and

were taken ashore without charge; and some unknown lady paid for the carriages that conveyed us to the hotels. Along the streets, there were no insults, no fierce looks; respect and good order were everywhere manifest. Many have called to pay their respects.

Good old Father Machado, who was with us, was invited by the Christian Brothers to accept their hospitality; one of the lay brothers went with him. Yesterday (Nov. 3d), I went over to spend some time with him, for he was very ill and his death, or rather the end of his martyrdom, was expected at almost any moment. Up to an hour after midnight he was able to move his arms and bless himself, but that was all. His breathing continued regular until about five o'clock in the morning, when I thought he was resting, but the brother said that the end had come. I pronounced the last absolution, he gave a faint sigh, and peacefully passed away. All the brothers were summoned by the community bell. Entering, they knelt in prayer and recommended the departed religious to the mercy of God.

Father Machado had been very active in giving the spiritual exercises to the diocesan clergy, and he was thus engaged at Santarem when he was arrested. He was very zealous in spreading the devotion to the Sacred Heart, and was rewarded with a happy death on the First Friday. As he had spent most of his life in college work, so his death came to him in a college where some four hundred students offered the Holy Communion for the repose of his soul. He is our first martyr of the Republican persecution. When he was led forth from the prison he was heard to say, "Good-bye till we meet in Heaven."

Pardon me if this letter is somewhat rambling, for I am tired and my head is in a whirl.

BERNARDINO ARAUJO, S.J.

A postal card mailed by the same Father on Nov. 5, gives the following information: All Ours have left Lisbon. Fathers Beirao and Silva and Brother Simao have reached here on their way to India. The others have gone to Holland. Very few remain here, and we are pleasantly placed. A few words about the funeral of Father Machado: The clergy of Gibraltar wished to officiate, and it was an imposing function. There was high Mass, with a female choir, as is the custom here; when the procession passed through the streets the stores were closed and the soldiers presented arms. Several English societies took part; there was an immense throng of people, and not a word was heard. The interment took place in the mortuary chapel of some Irish Sisters belonging to a congregation founded by a Jesuit. The sumptuous casket bore the name of the deceased Father. Even the Protestant bishop and the rabbi of the synagogue were present. It was an eloquent protest against the Portuguese revolutionists.

#### Freemasonry in France, Past and Present

The history of the French Revolution of 1789 has an up-to-date interest: the destinies of modern France are still controlled by the far-reaching effects of an upheaval, whose real story is only beginning to be accurately known.

Among the French writers whose efforts in this direction are, at the present moment, attracting attention, is M. Gustave Gautherot, a lecturer, as well as a writer, whose Conferences at the Catholic University of Paris draw a large and interested audience every Saturday afternoon. M. Gautherot, a young man, is a fluent



speaker and a thorough master of the subject he has taken in hand. His lessons are packed with first rate evidence and undisputed facts; he brings to bear on his subject the testimony of historians of an opposite school to his own, and ably uses these quotations to support certain views that, although they may, at first, appear startling enough are, when examined more closely, backed up by strong evidence. According to M. Gautherot, the upheaval of 1789 was neither the spontaneous outbreak of an oppressed people nor yet the natural consequence of a decayed monarchy.

That certain abuses existed under the old régime is an undoubted fact, but these abuses were neither deep-seated, nor general enough to bring about so tremendous an issue. In the lecture delivered by him on November 19th, one of the most interesting of his course, M. Gautherot clearly laid down his opinion that the Revolution of '89, which was social and religious, as well as political, was the result of a carefully organized conspiracy. The prime movers of the conspiracy being the French Freemasons of the day, whose doctrines are embodied in the irreligious and revolutionary code that, since 1789, is opposed by its advocates to the doctrines of the Church.

M. Gautherot, after expressing his opinion, proceeded to support it by striking evidence. He proved, by contemporary testimonies, that during the second half of the eighteenth century, the Freemason lodges were numerous and powerful throughout the country. Their members might be divided into two classes: the *outsiders* were the frivolous courtiers, the gay and unsuspecting men and women, to whom Freemasonry was a fashionable amusement. All the great names in France are to be found on the list of Masons; the Princess de Lamballe, the Queen's friend, was affiliated to a lodge, and the quaint ceremonies of her reception greatly amused Marie Antoinette.

These fashionable members of the sect served as a decoy; they knew absolutely nothing of the dark plots that were hatched behind the scenes, and their presence helped to blind their countrymen as to the real meaning of the association.

Upon the work that went on in the recesses of the lodges, M. Gautherot throws a lurid light; in 1789 there existed in Paris, and in the provinces many societies founded for the express purpose of propagating revolutionary doctrine. They received their orders from the lodges, and they carried on their evil work with extraordinary activity and secrecy. All the leaders of the Revolution, Lafayette, Camille Desmoulins, Robespierre, Marat and others, were Freemasons and the Grand Master of the eighty lodges that existed in Paris in 1789, was the regicide Prince Philippe Egalité. It would lead us too far to follow M. Gautherot when he traces through the mazes of history the "invisible hand" of Freemasonry, strong in its power of destruction of all ancient land marks. This theory is confirmed by other writers on the subject, and is still more strongly supported by the extraordinary power of French Freemasons at the present day.

Their work, which was mysterious and secret in 1789, is now open and unconcealed; even the deliberations of their "Convents" are made public and the origin of the evil laws that are, slowly but surely, un-Christianizing France may be traced back to the "resolutions" and wishes expressed in the lodges. They have long since taken possession of the Government and, at the present moment, M. Lafferre, one of the leading Freemasons of

the day, is enthroned as Minister of "Work" in the former Palace of the Archbishops of Paris. The teaching of the sect as regards religion is, in 1910, what it was in 1789; its openly avowed purpose being to extirpate from "French society the influence of religion under whatever shape it presents itself," a statement that was made at the General Assembly of Freemasons in 1885; or, as M. Lanessan, once Minister de la Marine, put it more tersely: "We must crush, not only clericalism, but God himself."

But if the twentieth century Freemasons are one with their eighteenth century brethren in their resolve to stamp out religion in their country, they have adopted different methods to serve their political ends; the guillotine of 1793 is not likely to return, but the steady exclusion of practical Catholics from all branches of public service has gradually made Freemasonry a necessary condition of success in the official world of France.

There exist several associations in Paris, whose object is to enlighten the public mind as to the real aim of the Freemasons; these associations are carefully organized, and their work is thoroughly trustworthy. They pay no heed to second-class evidence, but base their denunciations of French Freemasonry upon the testimony of documents issued by the sect or of speeches made in the lodges. To these workers in a good cause, men like M. Gustave Gautherot bring valuable assistance.

History is being rewritten on many points and, upon the Revolution of 1789, the school of which he is one of the leaders, seems likely to open new and unexpected vistas. The large attendance that every Saturday afternoon flocks to hear him, proves the interest that is excited by the subject: the dry bones of history are restored to life when the past is brought into close connection with the present and, in the present condition of France, Freemasons and their work have a significant and up-to-date meaning.

ANGLO-FRENCH CATHOLIC.

### The Evangelical Church in Germany

Apropos of the "Los-von-Rom" movement, which is fanatically carried on in Austria, mainly through the financial contributions of Protestants in Germany, the *Bonifatius Korrespondenz*, in a recent number presents some striking facts in regard to the Protestant students of theology in German universities, from which it would seem that the efforts of the Protestants of Germany would be better directed towards the awakening of the religious spirit at home, than to the making of proselytes in a Catholic country. The figures are taken from the Protestant Ecclesiastical Year-Book, by J. Schneider-Elberfeld. They show that the total number of such students in the universities of Germany is 2,320, a number which was reached in 1840, whereas, in 1890, it was 4,536. Since 1840, the Protestant population of Germany has doubled. One learns further that in 1907 there took place, in Berlin, 17,442 evangelical marriages before a minister; in 1908 the number was 9,390, a difference of over 8,000, although the total number of marriages in Berlin in 1908 was greater than in the previous year. It is of interest also to note that only seven per cent. of the Evangelical Church members in Berlin receive the "Lord's Supper," on the average only once a year.

M. J. AHERN, S.J.

# A M E R I C A

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## The "Independent" and Pius IX

There is an article in the New York *Independent* of November 3, 1910, which has probably disappointed the writer in not eliciting any reply from Catholics. As far as we know, not a single paper has even alluded to it. Possibly the marvelous editorial skill which could condense in 350 words so many misrepresentations, mistranslations, insinuations, errors and historical blunders may have dismayed and silenced them. The article in question is entitled "Del Val as Advocatus Diaboli."

In the first place it might be in order to remark that in dealing with such a subject, discourtesy is very much out of place, and that it would be just as proper to call, for instance, ex-President Roosevelt "Velt" as to designate the distinguished Papal Secretary of State Merry del Val by such a truncated travesty of his name. Certain journalistic methods should not be permitted to invade the sanctum of what professes to be a respectable magazine.

Secondly, a Cardinal Secretary of State while attending to the obligations of his important post, does not and can not be the *Advocatus diaboli* in this or any other process of beatification. The labors involved in both offices would make such a concentration of functions about as conceivable as if the United States Secretary of State were acting simultaneously as Attorney General.

Thirdly, the process of the beatification of Pius IX has not been "thrown off to the Greek kalends or indefinitely postponed" as the *Independent* has been informed by "cable."

Unfortunately for the writer of the article, the "cable" is not an infallible source of information. As a matter of fact the process of the beatification of Pius IX is going on regularly and persistently at the present moment. The sessions are held at the Vicariate of Rome under

the Presidency of Cardinal Respighi, assisted by the Patriarch of Constantinople, Mgr. Ceparelli, the Rt. Rev. Mgr. Cani, Postulator of the Cause, and the Rev. Sini-baldi, Promoter of the Faith. One of the most recent witnesses summoned to the tribunal was the venerable Cardinal Oreglia, who was so much in evidence at the election of Pius X. \* Other distinguished men whose names are known in America as well as in Europe have also been notified. These are bits of information which might be valuable for the "cable."

Fourthly, it is absolutely false, in spite of the *Independent's* assurance to the contrary, that "the Jesuit Ballerini, in his 'Life of Pius IX,' brought out the fact that the future Pope wished to enter Napoleon's service and had thrown off his cassock after being tonsured."

Ballerini says the very opposite. He states expressly that according to the law of that time the name of every young man in Italy was enrolled on the army lists;—Mastai-Ferretti's like the rest—but that after the usual examination he was declared unfit for service. "*Iddio così disponente*" says Ballerini; *e così andò esente non meno dai travagli che dai pericoli del vivere soldatesco;*" which, for the benefit of the editor of the *Independent*, means that in the Providence of God he was exempt no less from the labors than from the dangers of military life.

In the fifth place it is sheer calumny to charge young Mastai with "free living." The documents will be forthcoming, if necessary, to show that he led a pure and spotless life. Though the *Independent* is a quasi-religious magazine, it seems oblivious of the fact that there is a law of God which forbids bearing false witness against one's neighbor.

Not only is the future Pope charged with "free living" but with "Freemasonry." The latter charge has been refuted hundreds of times during the last forty or fifty years, but it is now brought out again, whether from ignorance of all that has been written on the subject, or unwillingness to admit the truth, we cannot say.

We pass over the statement that the petition of the Knights of Columbus for the canonization of Pius "fell flat." Whether or not the Knights ever made the petition which "fell flat" we have not been informed, but we may say that if nothing more was heard of it, they will be in no worse plight than all the Archbishops and Bishops of the United States who asked for the canonization of Father Jogues and Tégakwitha. Nothing has been heard of that petition either. However, canonizations are not made by referendum.

With regard to the secret intelligence possessed by the Jesuits about Magnien's publisher, we venture the suggestion that probably some Jesuit knew how to read, and was thus able to spell out, on the title page of the book which is on the table before us, the imprint, "Burns & Oates, 28 Orchard Street, Portman Square, London." He then stealthily crept around and whispered it to the others. It will thus be properly and vividly melodramatic.



Finally, we suppose that by this time the editor-in-chief has discovered the unfortunate blunder which even the most thoughtless reader might point out as one of the features of this very objectionable article. It is in connection with the veiled and mysterious statements of the *Independent* about the "Lancelotti documents."

The fatal blow is delivered in this wise. The writer first runs to cover because of his previous pronouncement about the early life of Pope Pius, and admits that "there may be some doubts about the youth Mastai," but he adds, "there seems to be none about Bishop Mastai. Those Lancelotti documents as to his career as bishop in 1852 must be damaging."

In the first place "Mastai" never wore the title of *Bishop*. In 1827 he was nominated *Archbishop* of Spoleto, and in 1832 was made *Archbishop* of Imola. Secondly, as every one knows, he was elected Sovereign Pontiff in 1846. Hence he could not have been bishop or archbishop of either place in 1852.

The paper that can be guilty of such a mistake about one of the great events of contemporaneous history, viz.: the election of Pope Pius IX, whose life it is discussing and besmirching, forfeits all rights to be believed in any of the charges it brings up about the illustrious and saintly Pontiff.

### Mrs. Eddy

Referring to the recent death of Mrs. Eddy, the *New York World*, in an able editorial of December 5, 1910, says of Christian Science, that "what is true in it is not original, and what is original is not true." Nor, it might be added, is it either Christian or scientific. It assails the fundamentals of Christianity both in dogma and morals, while its contempt of all reason, both in its premises and conclusions, shuts it out forever from the possibility of being even remotely classed as science. It is merely a recrudescence of the wild doctrines of the Gnostics who were troubling the world long before the advent of Christ, and who were after that, a constant source of anxiety to the Church for the first three or four centuries of the Christian era.

It will suffice to turn to any account, however succinct, of ancient Gnosticism to see the affinity. There is the same ridiculous and frantic pantheism, the same nonsense about the Father-Mother God; the same assault upon the personality of Christ, the same all-including Divine Mind, the same pronounced Manicheism. Even Mother Eddy's Adam whom she made a *dam*, an obstruction, has his prototype. Indeed she might almost be sued for an infringement of copyright. Salvation consists not in the individual redemption of each human soul. It is a cosmic process which consists in setting free some part of the divine light from the intrinsically and essentially evil *hyle* or matter in which it is immersed. And so on to the end. In brief, Christian Science is nothing but

a huge plagiarism. It is the reproduction and a restatement of a congeries of errors more than two thousand years old.

The language also in which the religious formulas of both are set forth is of the same unintelligible character. What Taine said of the ancient Gnostics may be repeated without qualification of their modern imitators. "Any one," he moans, "who reads the teachings of the Gnostics breathes in an atmosphere of fever, and fancies himself in a hospital among delirious patients who are lost in gazing at their own teeming thoughts and who fix their lustrous eyes on empty space." In the same way it would be impossible for the most patient man to piece together the incoherences and contradictions that cover every page of Mrs. Eddy's books. One feels his own intellectuals giving way and gives up the perusal in despair. As a matter of fact, however, the modern madness is not quite as acute or extravagant as the one of ancient times. The Orientals have always distinguished themselves by the gymnastics of their hierophants.

There is also a sharp resemblance in the practical part of the creed. Thus when we search the Scriptures we find that Simon Magus was the first Gnostic of Christian times. He had listened, but not with humility, to the Apostles, and absorbed what he fancied was Christian Science, but he determined to make it pay. Mrs. Eddy being a shrewd Yankee did the same, and Christian Science made her wealthy. She or her advisers caught the psychological moment and just when the masters of medicine were pursuing sickness into its innermost lairs, with such persistency and success that the most infinitesimal germ could not escape them, this wonderful dame from New Hampshire appears and dispenses with all laborious research. "Think you are well," she says, "and you are"; and as with other Faith Curers, hundreds of thousands of people flock around her and pour money into her purse. Possibly they may be asking now, why if thought were such a prophylactic against disease it lost its power in the presence of death even when the turn of the prophetess came. It will not do to tell us that the elimination of death is reserved for some future period. The Scriptures to which Christian Science so persistently appeals has written on its pages a sentence that can never be effaced: "*Statutum est hominibus semel mori*" (Heb. ix, 27). It is decreed that once all men shall die.

In studying the psychology of this movement there is one feature of it that is at first somewhat puzzling. Why is it that so many earnest men and women have adopted its tenets, and that even some of the staid Protestant sects have been thinking of "healing the sick" as a help to fill their depleted churches? Even Extreme Unction has been advocated, not for its spiritual, but temporal advantages. Possibly the reason is that the jarring of the various preachers has driven these good people to desperation, and they are beginning to fancy that this may be a new evangel peculiarly adapted to the times in which Science and Health are so eagerly and superstitiously sought

after. And so they give their adherence to this female apostle at least as a trial.

The Church, however, is not disturbed by this religious or anti-religious movement. She passed through it sixteen hundred years ago, when brighter and greater intellects were misled by it than those that are now held in its thrall. The vogue which the delusion achieved in the past as well as at present, only goes to show into what abysmal depths the human mind may descend when not controlled in its search for truth by a divinely guided authority.

### The English Crisis

The Duke of Wellington, it is said, called the Reform Bill of 1832 the beginning of the end for the British constitution. One institution after another would be destroyed until nothing would be left of the old order. The Englishman of the middle nineteenth century used to attribute an almost superhuman wisdom to the Duke, whom he revered as the greatest man England had produced, and therefore the greatest the world had ever seen. Consequently the story is not absolutely authentic.

Nevertheless, had the Duke said so, he would have told the truth, for the Bill was the passage from a monarchy to a democracy. The peculiar English character, the many institutions to be attacked, their great power of resistance, have made the process he is supposed to have foreseen a slow one. But looking back over eighty years one sees that it has been sure in its operations. The franchise has been extended, privileges have been abolished, one reform after another has been proposed looking towards democracy, and not one, though suspended for the moment, has failed in the end. The mere mooted of such a reform in parliament has been a guarantee that it would have its place eventually in the statute book.

Towards the end of the last century the House of Commons destroyed its own ancient character, by recognizing that its members no longer had full power to discharge their functions according to their own lights, but were mere mandataries of the people. "The popular mandate" is continually in the mouths of speakers on both sides of the House to-day. The late Lord Salisbury was the last real parliamentarian. His nephew, the leader of the Unionist party (the name "Conservative" seems to have followed into desuetude the older "Tory"), has proclaimed himself a Democrat and proud of the title.

And now the hour of the peers has come. From the day, some twenty-five years ago, when Gladstone warned them "to set their house in order," the passing of this has been, by all experience, certain. All agree that, as a purely hereditary chamber, its long life is over. This is not to be imputed to the rising democracy exclusively; for the changing of its own character has contributed to its ruin. The peers were originally the tenants-in-chief of the Crown. As such they were the King's immediate

council, an estate of the realm which, as the limited monarchy developed, had every right to a concurrent voice in legislation. Above everything else they represented the land, which stable in its nature is necessarily conservative; and the fact that they impeded revolutionary legislation is in itself no reason for the abolition of their powers. The real sin of the peers is that they are not what they are supposed to be. They have lost the reason of their existence. They are bankers, brewers, stock-brokers, manufacturers, railway builders, coal miners, shipowners, newspaper proprietors, in a word tradesmen whose proper representation is in the Commons, and there is no reason in the world why such should be called to the functions of hereditary legislators. On the other hand, the great noble families whose perennial connection with the land gave justice to the possession of such functions by their heads, are becoming fewer every day.

Theoretically, then, the Peers should go the way of other old world institutions in England. Practically their abolition will be a severe blow; for no one can be blind to the fact that English democracy shares the bad qualities of the democracy of the European continent. Could Catholics see that a substitute for the House of Lords is to be provided which will protect the rights of religion and education, they would not shed a tear over its fall, for it has been by no means a firm support of such rights. But they do not see this, and so they fear for the future.

### A Christian Ruler

Emperor William of Germany, with all his keen zest for the material upbuilding of his empire, has not, like so many others among our modern "great ones," learned to forget the God of his fathers. He retains the old-fashioned Christian idea that the ruler of a nation has responsibilities beyond the prosperity and the peaceful development of his kingdom. The German monarch is not ashamed to confess his dependence on a personal God, whose instrument he affirms himself to be, and whose providential dispositions as the Absolute Ruler of the world he would have his people recognize and reverently respect. What a lesson his stand should suggest to the present day leaders of Continental politics!

Acknowledging an address of welcome from the Arch-Abbot of the Benedictine Abbey of Beuron on the occasion of his recent visit to that venerable monastery, the Emperor said: "It is my earnest purpose to conserve in my people their old loyalty to religion. To realize this purpose I understand how important it is that the temporal and spiritual powers work together and in harmony." His authority, he frankly proclaims, must rest on the word and the personality of Christ; only then shall it have strength to beat back the destructive doctrines our century finds sweeping in upon mankind. Emperor William will have it that the ruler of a people be first and above all a sincere Christian. This character, moreover, he must bear, not in an empty profession of a



dead faith, but in an active efficiency for the welfare of his people, aiming always to promote Christian principles and Christian life in his kingdom. This he can do, adds the Emperor, only by safeguarding religion and by fostering the influence of Christian faith among his people. The throne, then, and the altar must be in harmony, mutually aiding each other in the efforts put forth to spread the material prosperity and the peaceful development of the nation.

Old-fashioned notions,—these,—yet they are the notions, which, as history tells us, underlie the onward march of every people that has achieved greatness.

### Episcopalian Comprehensiveness

The glory of Anglicanism, in this country Protestant Episcopalianism, is its comprehensiveness. What this is may be seen from the following specimens of the teaching of its ministers.

Bishop Lofthouse of Keewatin said in St. Philip's Church, Norwood, Manitoba, on November 13 last:

"I want to tell you that Confirmation is not a sacrament and not by any means equal to the Lord's Supper or the ordinance of Baptism. It is only a means to an end, and only an outward sign of one's belief. There are only two sacraments, and these have been given by God Himself; these were ordained by Christ. Confirmation was never ordained by Christ; it is only a man-made ordinance."

The difficulties of the Brighton vicars with the Bishop of Chichester, their resignation and subsequent reception into the Church, alarmed English Anglicanism, which determined to take the most effective means to prevent the congregations from following their ministers to Rome. Accordingly a person calling himself "Father" Maxwell was brought in to preach at St. Bartholomew's Church on October 16. He, too, spoke about confirmation:

"Very soon any person who has been received into the Church of Rome will receive . . . something which will claim to be the sacrament of Confirmation. . . . You cannot be confirmed a second time, and therefore you must, if you go through the ceremony, either deny all the sacraments you have received, or you are guilty of taking part in an act of sacrilege. . . . Confirmation confers character; it leaves its indelible mark on the souls, and it cannot be repeated without sacrilege."

The bishop has cloudy notions about ends and means: the "Father" is weak as regard dilemmas. But this is not what we wish to point out. Here are two Anglican ministers, both in good standing, both authorized to teach in the name of their denomination, giving out contradictory doctrines on the important matter of the sacraments. The body that authorized them is responsible for their contradictions. It is not Bishop Lofthouse who

says: "It is not," and "Father" Maxwell who says: "It is," but the Church of England, which with two voices, is always ready to affirm and to deny. Yet St. Paul tells us: "The Son of God, Jesus Christ, who was preached among you by us, by me, and Sylvanus, and Timothy, was not, *It is* and *It is not*, but, *It is*, was in him." The matter is more serious for Episcopalians than they are willing to admit.

### LITERATURE

**History of Ireland from the Earliest Times to the Present Day.** By the Rev. E. A. D'ALTON, LL.D., M.R.I.A. London: The Gresham Publishing Company. 6 half volumes. Illustrated.

The demand for a really good history of Ireland is so obvious that it is a matter of surprise no Irish scholar tackled it until a few years back, when a young Tuam curate, under the aegis of his illustrious Archbishop, undertook the task. In his Preface Rev. Dr. D'Alton, whose historical labors earned for him the honorary LL.D. of the Royal University of Ireland, well says: "So many of the parts of Irish history are controverted, so many distorted by prejudice or interest, round so many events such fierce passions have played, that to discover the exact truth and to be courageous enough to tell it is not so easy as it may seem. This work is not written on these lines. It is hoped it will be found accurate. Amid discouragements and difficulties which some of my readers will understand, no pains has been spared to discover the truth, and when discovered it has been told. There is neither interpolation nor suppression; as nothing is added, nothing is concealed."

This is surely the keynote of the true historian, and it amply explains the *raison d'être* of the present work. Archbishop Healy supplies an appreciative foreword and he rightly points out the need for "a full, accurate, well-written and impartial History of Ireland." He assures the public that Dr. D'Alton is not only a painstaking writer in verifying his authorities, but is a good Gaelic scholar and conversant with the ancient Irish annals—being also familiar with the State Papers and other official documents. Let us at once echo the eulogistic remarks of Archbishop Healy, and iterate the praise which his Grace of Tuam has bestowed on Dr. D'Alton's admirable "History of Ireland." But let us be frank, and give a note of warning: the author's manifest endeavor to be impartial has led him into giving too much credence to the State Papers, and relying too implicitly on the calendared documents, many of which have been proved to be false. One needs great caution in reading into the calendars, and one must be slow in quoting one-sided accounts, especially in the case of writers who mainly wrote what was likely to be pleasing to their masters.

Volume I brings us down to 1210. The frontispiece is an excellent reproduction of examples from the famous "Book of Kells," and there are eight full page illustrations, as also a map of Ireland before the Anglo-Norman Invasion. On the whole this period is satisfactorily treated, but Dr. D'Alton has evidently failed to consult a most important book on the coming of the Norman invaders—"The Song of Dermot and the Earl," published by the Oxford University Press in 1892. This first-hand poetic account completely ousts the blundering and absurd narrative printed by Harris, in 1747, and quoted so faithfully and so frequently, by Dr. D'Alton in his chapters dealing with this unhappy period. It also ousts the narrative of Giraldus, which is so fully relied on, in Bohn's uncritical edition. The chapter on "Cultivation and Condition of the Arts" does not do adequate justice to Celtic genius, and reference might have been made to Sir Walter Armstrong's "Art in Ireland." The

Irish Celts were famous workers in enamel, "an art unknown to the Romans prior to their contact with them," as Mr. George Coffey writes. In regard to music the translation of Giraldus as to the instruments is incorrect: "timpanum" is not drum, but "timpan," a small stringed instrument in use in Ireland as late as the seventeenth century. Again, as to the question of Adrian's Bull, Father McLoughlin's book should have been quoted, also Mr. O'Clery's "History of Ireland" (1907), the former against, the latter for the authenticity of the grant of Pope Adrian.

Volume II covers the period 1210 to 1547, and there are nine full page illustrations, as well as two maps. The first two chapters would have been improved by a reference to the works of Sweetman, Knox, and Orpen, also to the Pipe Rolls and Justiciary Rolls. In regard to the Statute of Kilkenny, the true date has been pointed out by Rev. Dr. Carrigan in his diocesan history of Ossory. The chapter on the "Reformation in Ireland" is good, but more use should have been made of Theiner, and of the nine published Calendars of Papal Registers relating to Great Britain and Ireland. Primate Fitz Ralph has not been fairly dealt with, and, apparently, no use has been made of the "Annates Hiberniae." It is regrettable to find Dr. D'Alton falling into the trap laid by Dr. Robert Ware, the forger, in regard to Archbishop Browne and the Irish Parliament of May, 1536. He quotes from Mont, a mere copyist, and tells us that Browne "used all his eloquence to have those acts passed which had been already passed in England; the Archbishop's speech on that occasion has survived." Now, as a matter of fact, George Browne did not arrive in Dublin until July 15, 1536, six weeks after the adjournment of Parliament, and, therefore, could not have spoken the forged address given as genuine by Dr. D'Alton. And he it added, Browne's attempt to promote the "Reformation" was a dismal failure. The legend of the two archbishops and eight bishops who "conformed" under the magic of Browne's sermon scarcely needs refutation: it is too obviously absurd.

Volume III ranges from 1547 to 1649. Here the official account of Shane O'Neill is followed, although accessible contemporary documents tell a different tale. We must congratulate Dr. D'Alton on his excellent account of the rebellion of 1641: his quoted sources of information are sufficient to prove that he has examined and utilized the immense literature on this vexed question.

Volume IV treats of the period 1649 to 1782, and is enriched with nine illustrations, and nine plans of battles, as also a map of Ireland under Cromwell. The Confederate epoch is judiciously surveyed, and the same may be said of Cromwell's campaign. Nothing better has yet appeared as regards the Williamite campaign, and similarly the account of the Irish Brigade on the Continent. However, the chapter on "Writers and Schools" is inadequate and not altogether accurate. To write of the "College at Maynooth, established in 1513," as "of little importance as a college" is a slip. Maynooth was merely a collegiate church, like Youghal. Nor is it correct to describe Stanishurst as "not Irish."

Volume V describes the events from 1782 to 1879, and has numerous illustrations, including Grattan, Tone, Emmet, Davis, O'Connell and Parnell. The '98 period and the carrying of the Act of Union are well told. We are also given a very clear estimate of O'Connell, Davis, Lucas, Duffy, Parnell and other leaders.

Volume VI brings the history down to the year 1908. We candidly confess that this portion of the work is not quite so satisfactory, and perhaps it would have been better had Dr. D'Alton ended his survey with the fifth volume at the year 1879. It is too soon to write with the proper perspective of the events of the past quarter of a century, and some of the opinions penned of living politicians may not be generally acceptable. However,

Dr. D'Alton has the courage of his convictions and is not afraid to express them.

In conclusion it may be repeated that Dr. D'Alton's work is the best of its kind before the public, and should find a place in all well-equipped libraries. And, he it added, the work is most tastefully published by the Gresham Publishing Company (London). Letterpress, binding and illustrations are admirable; and all are the product of Irish hands, in Ireland.

W. H. GRATTAN FLOOD.

**The Dawn of Modern England.** By CARLOS B. LUMSDEN. London, New York, etc.: Longmans, Green, & Co. \$3.00, net.

A certain simplicity in modern life is a common matter of boasting. Once a nobleman could not go abroad without a train of attendants: now even a duke will walk the streets with no other companion than his umbrella. His attire used to be silk lace, gold and precious stones: to-day he is no better dressed—sometimes he is worse dressed—than his secretary or his valet. He dwelt in a palace surrounded with state. He had his master of the horse, his controller of the household, his pages of noble blood, his gentlemen and chamberlains and many another official of sonorous name, whom now we grudge even to kings. And all this belonged to what was called, magnificence.

Those who fancy the passing of all this the sign of progress will be surprised to learn that magnificence is a virtue. Aristotle, Cicero, all the wise ancients, had not the faintest doubt about it. St. Thomas shows it in four articles (ii.iiæ Quaest. cxxxiv). His proof is simple and irrefragable. "Human virtue is a certain participation of the divine virtue. But magnificence belongs to divine virtue, according to Psalm lxxvii, 35. 'His magnificence and his power is in the clouds;' therefore magnificence is a virtue." He takes Cicero's definition of it: "Magnificence is the proposing and carrying out of great and lofty things with a broad and splendid idea" (De Invent. ii, 54), adding that the matter of this virtue is the expenditure of wealth.

It is most important to observe with Aristotle that the object of this expenditure is not to be the spender himself. St. Thomas gives the reason. The object of magnificence must be great: the purely personal in one of even the highest station is small in comparison with the divine service and the common weal. These, therefore, are the proper objects of magnificence, not one's own personal affairs, unless these derive a greatness from some other source, as do marriage, the building of a suitable dwelling, and the stately household this implies.

Here we have in a nutshell the philosophy which, in the Middle Ages, not only surrounded the great with ceremony, but also gave birth to the glorious churches and monasteries, with their gold and silver vessels, their gorgeous vestments and their works of art, to the palaces, to the statehouses, guildhalls and hospitals, which are all the admiration of the present day. Each man was an individual. He had his own substantial existence, his own intellect and will, his own initiative, his own responsibility, his own soul to save. Indeed his individuality had much more to do with the future life than with the present. So far as this world was concerned, sovereign, noble, merchant, artisan, yeoman and serf were chiefly social beings, bound together by social rights and obligations in their villages, manors or communes, in their guilds, towns, shires or counties, and provinces, in the kingdom, in the empire, and, one and all, in the great, universal society, the Church. Wealth was to be neither unduly hoarded nor lavishly consumed, and the rule of its expenditure was one's social status, not one's personal fancy. Ownership was personal, it is true, but universally absolute ownership as we have it to-day was hardly thought of. "There is no man without a lord" was at the root of social organization. In feudal society, spread over the greater part of Europe, the lord was he from whom one held the land, the source of all wealth; while in the free cities his place was taken by the guilds organized under their chiefs. The



lord of the manor was restricted in his ownership by the rights of his over-lord; but much more so by his tenants' rights embodied in the manorial customs, which no lord could annul. As for money, the modern conception of it was undreamed of. No more than the poet Edmund in "The Brook," did the men of the Middle Ages

Understand how money breeds;  
Thought it a dead thing,

which received the breath of life only when used in the service of God, of His Church and of human society.

All this is unintelligible to the man of to-day. He cannot be troubled with ceremonial, and counts this a virtue, wondering how his forefathers could have enjoyed it, and not understanding that their satisfaction in it was not so much of the senses as of the conscience, not so much because it was pleasant as because it was right. Then, what the people had seen on Samaria's wall, hair-cloth under the royal robes, was not impossible, perhaps sufficiently common: now it is inconceivable. Rarely in our modern world one comes upon a survival of the old spirit, as in a corner of the bustling city one finds a quaint old house out of all harmony with its surroundings. There may be still some French left for whom *Noblesse oblige* has its meaning, some English, growing fewer day by day, to speak seriously of the duties of their position, but will there ever arise a Prince of Wales recognizing his motto *Ich Dien* to mean the very antithesis of the typical life of that Prince of Wales whom history knows as the Regent, and George IV?

We do not pretend that all lived up to the old social theory, but we do hold that all acknowledged it. Now we have frankly abandoned it. The modern man brags of being practical. He likes a comfortable house, modest in its exterior (for he has nothing to do with the man in the street), but with steam heat and every convenience inside, with enough servants for luxury, but not so many as to be troublesome. If there be question of building a town hall, he is the enemy of what he calls waste. Stucco is as good as marble, and moulded cement as cut stone. But the elevators must be swift, and electric lights and telephones must be at one's elbow. Convenience is everything. Woe betide the bishop or pastor who, about to build a church, would put St. Thomas' doctrine on magnificence into practice! "Great heavens!" the practical man will say; "Your church will cost a fortune and we shall all be dead before it is finished. I want to see the result of my money." The impractical ecclesiastic sighs gently under the reproof, remembering how St. Thomas says that magnificence is a part of fortitude, not because it overcomes avaricious inclinations—this for the magnificent has been done already by liberality, a part of justice—but because it spends freely and joyously in *hope*, doing its work for God and man, ready to forego the sight of the great harvest of its sowing.

Yet the modern man can be lavish. He will spend on steam yachts, horses, jewelry, the opera, extravagant feasts at which others gasp, in a word, on himself. "Why not?" he asks. "May I not do as I please with my own?" Here we see the individualism which to-day reigns in place of the old social virtue, and of which the outward sign is that magnificence has been driven out by luxury. The virtue has been supplanted by the vice.

The subtitle of the book which has given occasion to these reflections is: "A History of the Reformation in England." It is part only of a larger work planned to carry us on to the death of Charles I and the period it covers consists of the first sixteen years of Henry VIII (1509-1525). Historians content with the chronicling of facts are wont to reckon these as the last years of Catholic England under a Catholic king zealous for his faith, and to put the beginning of the Reformation two years later, when Henry first began to moot the question of divorce. Mr. Lumsden will have none of this. For him the Reformation was the

necessary religious element in the social revolution that had been developing since the end of the thirteenth century, the passing of the old idea of society and the entrance of the new Individualism, grasping at money, willing to use any means to get it, and recognizing power, social and political, to be the prerogative of the purse. The old order was built up around realities of authority and subjection: the new individualism is essentially lawless. The notion of a divine sanction for human law hardly exists. Men and nations are Ishmaelites, their hand against every other, and every other's hand against them, and order is sustained rather by fear and self-interest than by any idea that the violation of the law is an offense against God, the Source of all authority. Here we may note in passing that the vice of Socialism and Trades Unionism is not the rising against social abuses, for there are many such needing sorely reformation, but the attempting to reform these things while clinging to the very Individualism that produced them, the making of self-interest the criterion of right and wrong. It is clear that the new order could have no place for a spiritual authority calling men to account for their actions, prescribing and forbidding according to a revealed moral system; and so Luther's new gospel, justification by faith only, the rejection of good works and the visible Church, was hailed with joy, as the liberator of consciences and the opener of the gates to all who would enter upon the new way. The discovery of America and of the sea route to the east had begun to pour a torrent of gold into Europe, to heighten men's greed, before Luther had opened his mouth. Rightly, then, does Mr. Lumsden conclude that the evil principle was at work in England long before the rising of

"The Gospel light in Anna Boleyn's eyes."

Mr. Lumsden's application of this theory to the celebrated question of indulgences is very instructive, and his account of the development of individualism to its climax in the mechanical economics of the Manchester school which abstracts absolutely from ethics, is highly enlightening, though given in a few words and only in passing. The extravagance of the court following the example of the sovereign, the beginnings of the enclosure of the common lands by lords of the manor, which was to work such wrong to the poor, and many another point come in to prove a thesis which more famous historians than one defend. It seems to us an exaggeration to make Individualism the fundamental cause of the Reformation and the modern social organization, although the intrinsic connection of all these is beyond dispute. To Catholics it is undeniable that, side by side with the Christian spirit, the spirit of apostasy has been working from the beginning and will continue to work to the end; and it is the real cause of all those cognate evils.

We must say that Mr. Lumsden is evidently not a Catholic. Hence, here and there things appear in his book of which Catholics cannot approve. Nevertheless, these are so obvious, while, on the other hand, the general tone of his book is so good, and so sympathetic with Catholic philosophy, that they can hardly be a danger to students interested in the matters he treats, and therefore we do not hesitate to recommend it to such.

H. W.

**The People's King; a Short Life of Edward VII.** By W. HOLT-WHITE. New York: John Lane Company. Price, \$1.25.

As this journalistic life of the late sovereign of England is meant to be a popular one, the reader must not look for a very thoughtful or pretentious biography. Posterity will hardly endorse all the eulogies heaped upon Edward VII in this book by a loyal subject. Though far from being a great king, he was doubtless, as kings go, a good one. The British public that had long known Albert Edward chiefly as a pleasure-loving prince not very particular in choosing his friends, or merely as his mother's representative at all kinds of royal functions, felt

some misgivings when he at last ascended the throne. But with the tact and *savoir faire* he had always shown as heir apparent he now combined a capacity for business and a grasp of state affairs that surprised everybody. These qualities joined with the zeal he displayed throughout his seven-years reign in promoting and preserving the peace of Europe has won him the name of "the people's king," and may make him known in history as the "peace-maker." Much of Mr. Holt-White's book is merely a chronicle of the jaunts and junketings of "the commercial traveller of the Empire" and the "uncle of Europe," but some of the later chapters, containing vivid descriptions of what a journalist saw with his own eyes, are entertaining reading.

There is little in this biography to show us the religious side of the late king's character. It is recorded that while travelling in the Orient he once read the Lenten service for his party, and on another occasion he was ready to observe Sunday by abstaining from hunting, unless he got a shot at a crocodile. Several audiences that King Edward had with the Holy Father are merely mentioned.

In a chapter on the royal family tree the author would imply that he is making only a moderate demand on the credulity of his readers when he gravely assures them that the Emperor of India is undoubtedly descended from King Croesus and Cyrus the Great: "For there are genealogists who do not scruple to go deeper into the past than I have indicated, who trace the line of Edward VII back to Noah, through the ancient House of Norway, of Elidure, King of Britain, who reigned two hundred years before Caesar's raid on our barbaric island, and of Antenor, King of the Cimmerians, B. C. 443." But why stop with Noah?

W. D.

**Heroes of California.** By GEORGE WHARTON JAMES. Boston: Little, Brown & Company.

The mind of the ordinary man is sadly muddled. He reads, but he does not digest. He allows his imagination to play, and fancies his intellect is at work. His phraseology is loose, from which may be gathered the vagueness of his ideas. Tracing the word "hero" from the old poets who gave it, one must see that it implies great deeds, perils and vicissitudes beyond those common to men, and extraordinary qualities of soul. Had the author of the book before us gone to the pains of clarifying thus his ideas, he would have either omitted most of the names appearing in its table of contents, or else devised for it a more modest title.

We have a notion that, if a knowledge of this book has been given to Junipero Serra in heaven, he is not delighted with the company in which he has been put and that One greater than Junipero Serra can hardly be pleased at His Sign of Salvation staring out from the cover of a volume devoted to the praise of men, most of whom, by every intelligible mark, belonged to the kingdom of the world rather than to His. St. Paul, if he be cognizant of the matter, is perhaps somewhat surprised at the perversion of a well-known passage of his Epistle to the Hebrews to the glorification of those pretended heroes, and St. John must resent the taking of a phrase from his mysterious vision concerning the Church and the Mother of God, in order that it may be applied, not altogether reverently, to a certain William E. Smythe.

Men and women of a certain type have gone to California in recent years, and have taken possession of its apostles and its Missions, much as in Europe Sabatier and his fellows have taken possession of St. Francis of Assisi, to exploit them for their own profit. They have invented a mean architecture, which they call "The Mission style," and have built in it banks, railway stations, Carnegie libraries, Protestant churches, godless colleges and other such things, the very antithesis of all the old Missions stood for. This book is constructed in the Mission style. Its

outside suggests the old Franciscan friars; its vestibule, so to speak, contains a portrait or two of them. We penetrate into the interior and find ourselves face to face with such as—James Lick.

But the ordinary man will see no incongruity in this. The author knows his public. California and its early people have an abiding interest. This book will, no doubt, have many readers, who, suffering no pain from the bad taste and the irreverences we have noticed, will find in it much to please them. H. W.

**El Romancero Espanol.** Por RAMÓN MENÉNDEZ PIDAL. New York: The Hispanic Society of America. (IV.—131 pp.) \$1.25 net.

If the life of a people is seen in its folk songs, the distinguished Madrid professor's lectures on the ballad poetry of Spain give us a clear insight into the national feeling from the hazy days of the tenth century to our own. Born and cradled in the castles of the Castilian nobles, adopted and adapted by the troubadours, these songs gained a hold on the people of the whole Celtiberian peninsula, even Aragon and Portugal yielding to the charm of their sway. When Spanish lances rattled on Moorish shields, new topics were introduced, but then the inspiration ceased; for the feats of Spaniards in the New World added nothing to the store of the ballad singer. But the old songs remain as the common property of the people wherever the Spanish tongue is spoken. The lecturer gives copious illustrations of the ballad in its primitive form, in the days of its glory, and in its period of decadence, when art tried its hand on the feeling verses of the peasantry. The result was a sort of literary monstrosity—a milkmaid decked in the robes of a lady in waiting. Students of Spanish literature cannot afford to pass over this notable contribution to the subject. \* \* \*

**Lives of the Fur Folk.** By M. D. HAVILAND, Illustrated by E. Caldwell. New York: Longmans, Green & Co.

The author favors us with four biographies, each related with a wealth of detail and a sympathetic interest in the subject. The fox, the badger, the rabbit, and the house cat which "lapsed" from the hearth to the wildwood receive the fullest treatment, but others, either as hunters or hunted, come in for honorable mention. A vast amount of lore about the fur folk is conveyed to the reader, and it is conveyed in anything but a didactic way. It was Dr. Johnson, if we mistake not, who said that, if some of his ancestors had not been hanged, it was because they had not received their deserts. This occurred to us as we read the author's preface, a portion of which does not increase the value of the book. It is a part of our being that we prefer to trace our descent from respectable ancestors. So graphically written, and so brimful of information is the book that he who searches for a dull line will forget the object of his quest.

Viscount Morley is a man of letters. But even men of letters make sometimes strange mistakes in their matters of literature. He is an old man, and this is an excuse for some lapses of memory. Speaking lately in the House of Lords, on Lord Lansdowne's resolutions of reform, he compared the readiness of the peers to accept them with the frantic eagerness of the nobles of the French National Assembly to repudiate all their privileges in the memorable session of August 4, 1789, which day, he informed his hearers in solemn tones, is known in history as "The Day of Dupes." Lord Rosebery, another man of letters, followed him, but missed the chance of scoring neatly. Men of letters are not supposed to have the history of Richelieu at their finger ends, but whether cares of business or advancing years excuse them for forgetting Bulwer-Lytton's "Richelieu" is a question not to be answered in a moment.



## BOOKS RECEIVED

- The American Commonwealth. By James Bryce. 2 vols. Completely Revised Throughout with Additional Chapters. New York: The Macmillan Company. Price \$4.00 net.
- Kings in Exile. By Charles G. D. Roberts. Illustrated. New York: The Macmillan Company. Price \$1.50.
- The Life of Robert Browning. With Notices of His Writings, His Family and His Friends. By W. Hall Griffin and Harry Christopher Minchin. With Thirty-seven Illustrations. New York: The Macmillan Company. Price \$3.50 net.
- Reminiscences. By Goldwin Smith. Edited by Arnold Haultain. Illustrated. New York: The Macmillan Company. Price \$3.00 net.
- Home Life in Spain. By S. L. Bensusan. Illustrated. New York: The Macmillan Company. Price \$1.75 net.
- A Reader's Guide to Irish Fiction. By Stephen J. Brown, S.J. New York: Longmans, Green & Company.
- Education. How Old the New. By James J. Walsh, M.D., Ph. D., Litt. D. New York: Fordham University Press. Price \$2.00. Postage 15 cents.
- Acadian Reminiscences. With the True Story of Evangeline. By Felix Voorhies. Opelousas, Louisiana: The Jacobs News Depot Company. Price \$1.00.
- Andros of Ephesus. A Tale of Early Christianity. By the Rev. J. E. Copus, S.J. Milwaukee and New York: The M. H. Wiltzius Co. Price \$1.25 postpaid.
- War on the White Plague. By the Rev. John Tschall. Milwaukee and New York: The M. H. Wiltzius Co. Price, cloth \$1.00; paper 60 cents.
- Spanish Publication:*
- Excelencia del Sacerdocio. Por el Padre Luis Caprón, C.S.S.R. Segunda Edición Revisada. St. Louis: B. Herder. Price \$1.25 net.
- Vida de la Venerable Ana Catalina Emmerich. Por el Padre Carlos E. Schmoeger, C.S.S.R. Adornado con un Grabado. St. Louis: B. Herder. Price \$1.70 net.
- German Publication:*
- Das Missale als Betrachtungsbuch. Vorträge über die Messformularien. Von Dr. Franz Xaver Reck. Viertes Band: Feste und Ferien. Erste und Zweite Auflage. St. Louis: B. Herder. Price \$2.35 net.

## EDUCATION

Several New England pastors have taken up the idea of introducing Catholic papers into their schools with a view of cultivating in the children a taste for Catholic reading. The plan generally followed is to allow a period of half an hour weekly for the discussion of articles which the pupils have read in the papers given to them. In one of the Catholic High schools of New York the teacher of English has followed a different practice. Each week she reads for a half hour selected articles from some Catholic paper to her pupils and these are then required to write their impressions of the articles read. Very excellent results have attended the exercise and the practice appeals to one as worthy of encouragement.

At the time of the visit of Dr. Douglas Hyde, president of the Gaelic League of Ireland, to this country some years ago, the principle of bilingual education, which the league had been advocating from its first establishment, was almost unrecognized in practice. To-day there exist in Ireland 181 schools in which the whole course of study is conducted through the medium of the national language as well as English; while in 3,066 schools out of a total of 8,538 in all

Ireland, Irish is taught either as an ordinary or as an extra subject.

Discussions relating to the work done by college students we have always with us. In our unceasing search to find out why it is that our present methods of teaching are not successful, there is the ever-present implication that the problem before us is a new one, due entirely to the distractions of life in the twentieth century. "It may comfort some distressed instructors," says Prof. Bingham, of New Haven, in the *New York Evening Post*, "to read what Professor Moses wrote a year or two ago regarding one of the most ancient universities in America, the University of Cordova, in the Argentine. The period under discussion is the seventeenth century:

'The students gave little or no attention to any subjects except those on which they were to be examined for their degrees. They passed from one course to another with a very imperfect knowledge of the subjects supposed to constitute a necessary introduction to the course before them. When they found themselves near the final examination, a few undertook to repair their deficiencies by assiduous effort, but the majority found that the career of a scholar had not the attractions they fancied, and turned away to other pursuits. The evil of this state of things clearly demanded correction, and this was attempted, in 1680, by lengthening the course to ten months, and insisting on attendance. Annual examinations were established three years later, and it became necessary to pass them with approval in order to be advanced to the succeeding courses. This tightening of the lines of discipline led to acts of insubordination on the part of the students. That in an institution of learning they should be required to listen to lectures and pass examinations seemed to them an interference with their right as students, and they instituted a rebellion. The *claustr*o, however, firmly supported the other authorities, and the two leaders of the rebellion were expelled and order restored.'

"There is something painfully familiar about all this. Can it be we are witnessing in these early twentieth century days a reincarnation of seventeenth century Argentina? Anyhow, it is pleasant to think those old Jesuit fathers had the courage of their convictions. One reason for their temerity may have been that the boys' mothers were not likely to rush into print with a wholesale condemnation of university methods."

The *Bombay Examiner*, in its November 5 issue, begins a reprint in weekly instalments of the entire text of the "small but admirable volume on Goa," written by the French missionary, Father Denis L. Cot-

tineau de Kloguen, one time honorary member of the Bombay Auxiliary of the Royal Asiatic Society, of the Madras Literary Society, and of the Philotechnical Society of the Island of Bourbon. Father Cottineau, who before he set out for India lived ten years in Baltimore, spent a long time in Goa studying the history of the old city and then wrote his admirable work. It was published at Madras in 1831, shortly after the death of the author, with a map showing the actual state of Goa at the time he wrote. Many of the churches then intact or visible in their decay have since disappeared. With some omissions Cottineau's book, says the editor of the *Examiner*, was taken almost bodily by Fonseca into his "Historical Sketch of Goa" and some of the parts omitted are precisely those which one would desire to have left in. A small edition uniform with the other *Examiner* reprints will be issued.

## SOCIOLOGY

A young man has been brought before a superior court in the State of Washington to be examined as to his sanity. It seems that he has given away all his goods except the clothes he wears, he is greatly given to prayer, and holds that if it be God's will he should go to prison, to prison he must go willingly. The poor fellow is clearly mad, but not quite so mad as St. Francis of Assisi and other great saints who governed their lives by the rules of a certain mad book called the Gospel, instead of by precepts that are more acceptable to the State of Washington, and, for the matter of that, to other States in the Union and outside it too.

The government of New South Wales is bestirring itself to obtain English immigration on a large scale. It is preparing a system of irrigation of unoccupied lands and announces that within twelve months it will have land ready for 5,000 families, that is, for about 25,000 persons. It is arranging also for land banks to lend settlers the money necessary to develop their holdings.

Every now and then evidence comes up indicating the existence of suicide clubs, things so abnormal that one can hardly credit their reality. It is believed that there is one in Moscow composed of people of wealth and position. Some two months ago a wealthy Englishman, Allan Hopper, shot himself for no reason that can be discovered. Lately a rich lady, Mme. Griboff, took her life in the same way, and she has been followed by a millionaire, M. Zhouravleff. When religion has been cast aside, there is nothing people will not do to show themselves rebels against God.

## ECONOMICS

The Postmaster of New York City calls attention to the fact that many letters mailed in the United States addressed for delivery in foreign countries which are subject to the Postal Union postage rate are prepaid only two cents. The only foreign countries to which the two-cent letter applies are Canada, Cuba, Mexico, Newfoundland, the Canal Zone, the Republic of Panama, Germany (by direct steamers only), England, Scotland, Wales and Ireland, and the City of Shanghai, China. To all other countries the rate is five cents for the first ounce or fraction thereof, and three cents for each additional ounce or fraction thereof, which must be fully prepaid or the letters become liable on delivery to a charge equal to double the amount of the deficient postage.

Marconi gave an exhibition before the King of Italy of the powerful apparatus he has set up at Pisa. He exchanged messages with Canada and with Massowah on the African coast of the Red Sea.

The transatlantic steamship companies have remonstrated with the authorities at Cherbourg on the heavy pilotage dues at that port. The Hamburg-American Company and the North German Lloyds pay 160,000 francs a year each, and the American and the White Star paid between them 205,000 francs. They point out that this enormous sum is sufficient to provide each pilot with a cabinet minister's salary, and say that unless a substantial reduction be made their ships will not call at Cherbourg in future.

In conformity with the views of the Interstate Commerce Commission the Pullman Car Company has announced some reductions in its rates for lower berths. Their nature may be judged from the reduction between Chicago and San Francisco. The rate was formerly \$14; it is now \$13. The reduction in the price of upper berths is greater, being 20 per cent. on all prices over \$1.50. Thus the rate for a lower berth from St. Paul to Seattle is \$11; for an upper, it is \$8.80. The Company, notwithstanding the ruin these changes threaten it with, can afford to be humorous. It announces the reduction in the price of upper berths as the result of what it seems to think an unreasonable discrimination by the public against berths that cost more than the lower berths both to construct and to furnish. It does not understand a public which prefer comfort to costliness, and would take a lower berth in preference to an upper, even though the step

ladder were of gold set with diamonds. As for the furnishing of the upper berth, our experience, quite extensive, is that its mattress is just as thin, its pillow as small and lean, its sheets and single blanket as skimpy as those of the lower berth. As for cost of construction, the Company holds very probably that the lower berth cost nothing to construct, as they are made of the seats of the car. In the same way we may assert that the upper berths cost nothing, because they are the closets in which the bed furniture is kept.

## ECCLESIASTICAL ITEMS

The following was received by Archbishop Farley, in reply to a letter addressed by His Grace to the Holy Father in the name of the Cardinals, Archbishops and Bishops present at the Consecration of St. Patrick's Cathedral, protesting against the outrage offered to the Vicar of Christ by Mayor Nathan of Rome, on the 20th of September:

The Vatican, Oct. 22, 1910.

Your Grace:—

The Holy Father was particularly pleased with the beautiful letter of loyalty and of protest recently sent by your Grace to his Holiness in the name of the American episcopate. Thereby the large and representative body of the American Bishops and people, separated by distance but ever united in warm and filial affection to the common Father of the faithful, reechoes the cry of sorrow and of just indignation that arose forth from the hearts of the Catholics of Italy and of Europe, most deeply offended in their tenderest feelings by the vulgar insults offered to the Vicar of Jesus Christ. Amid his increasing trials the august Pontiff is greatly comforted by this letter. His Holiness desires me to make known to your Grace and the entire American hierarchy his paternal gratitude, and, at the same time, sends to each of them and to all their dioceses his Apostolic Benediction.

With sentiments of profound esteem, I remain,

Your faithful servant,

(Signed) R. CARD. MERRY DEL VAL.

Most Rev. John M. Farley,

Archbishop of New York.

The Rev. Edward Kelly, Pastor of St. Thomas' Church, Ann Harbor, Mich., has been appointed Auxiliary to Bishop Foley of Detroit, Mich. Bishop Foley, who is seventy-seven years old, was consecrated Bishop of Detroit, November 4, 1888.

The following rather elliptical announcement of the death of Father Augustus Muller, S.J., the Apostle of the lepers of Man-

galore, was telegraphed to Bombay and published in the *Bombay Examiner*, November 5:

Father Muller expired yesterday [Nov. 1], 9.30 morning. . . . Last moments perfectly conscious: received Sacraments devoutly; died while kissing crucifix. Funeral from college to Kankandy attended by thousands of Catholics, non-Christians and every prominent official, European and Indian. . . . Most touching funeral oration by Father Gilbert Saldanha. . . . Buried in Leper Asylum Chapel by express desire. Monuments of indefatigable zeal, indomitable energy: Medical dispensary, manned by thirty-six clerks, two doctors, one lady doctor; institute of voluntary infirmarians and nurses; two hospitals; leper asylum. Movement afoot to perpetuate memory by considerable extension of charitable institutions.

## SCIENCE

After many years of experiment, Mr. Elwood Haynes, an Indiana manufacturer, has produced an alloy of cobalt and chromium which combines the hardness of the best tool steel with the resistance to rust of platinum or gold. This alloy, which he calls *Stellite*, resists erosion even under nitric acid and hydrochloric acid, and its whiteness is unimpaired by any atmospheric conditions. The advantages of *Stellite* over steel for knives and tools is acknowledged by all; its commercial value, however, is seriously questioned, owing to the great cost of the component metals. A tool of *Stellite*, it is said, would last forever, but its cost would be about five times the cost of steel.

The enormous figures assumed by the agricultural products of the United States have forced the Department of Agriculture to issue a bulletin entitled "Agricultural Graphics." It is a textless volume containing 88 maps, indicating by diagram the leading agricultural products of the United States as a whole and by states. The compilation is the conception of Middleton Smith, of the Bureau of Statistics, and is the first of its kind on record.

F. A. TONDORF, S.J.

## OBITUARY

All Hungary, irrespective of persuasion, rank or creed, is joined in mourning the loss of one of her most loyal and valuable sons, the saintly and venerable Archbishop of Kalocsa the Most Rev. Monsignor Julius Varosy, whose death occurred on October 28th, after a lingering illness. On November 3, with befitting solemnity, the beloved



prelate was laid to rest in the mortuary chapel of the Cathedral in which, but five years ago, he was elevated to the archiepiscopate. There is no member of the Hungarian hierarchy to whom greater interest attaches on the part of American Catholics, none whose loss they could more deeply deplore. Nor does his obituary fail to merit space in the columns of AMERICA, to which, from its very beginning, he was a constant and enthusiastic subscriber. Not a few of AMERICA's readers in the United States have, during their visits to Hungary, enjoyed the privilege of meeting Monsignor Varosy and partaking of his genial hospitality; by his hands Holy Orders were conferred on the first American clerics educated and ordained in Hungary for pastoral work among the Magyar flock in the United States. To each of those whose good fortune it was to have met him the news must have come as a personal loss, for in truth "to know him was to love him." Born in Zombor, August 13, 1846, Mgr. Varosy completed his theological course in the Central Seminary of Budapest, and was ordained to the priesthood at the age of twenty-four years. The fame which his remarkable piety, character and ability as a seminarian attached to him grew with his years, and after filling various positions of trust and honor in his home Diocese of Kalocsa, he was appointed, in 1892, with the title of Domestic Prelate, Rector of the Seminary where he had himself been a student. Three years later he was made Ordinary of the Diocese of Szekesfehervar, and in 1905 promoted to the Archbishopric of Kalocsa. Later in the same year he was made a Private Counselor of His Majesty, King Francis Joseph.

The Archbishop's death comes at a time when Hungary is most in need of his services. That friction between the Church and her enemies which to such an unfortunate degree obtains today elsewhere in Europe is alarmingly asserting itself even in Hungary, and there was no one more fitted than he to lead the faithful in their rightful path. His own powerful example, his deep learning, his authority among his own flock, in religious circles, or in the Senate, had gained for him a prestige, even among the opponents of Catholicity, that was shared by few. No death in many years has brought forth such fervent expressions of sympathy from all parts of Hungary, nor such universal eulogy on the part of the press in general. This latter is not to be wondered at in those Catholic organs of which his Grace was so generous a supporter, but the following extract is indeed a worthy tribute, coming as it does from the Budapest *Hirlap*, a Jewish newspaper invariably inclined to condemn whatever pertains to Rome: "Those qualities which we yearn to find in a Catholic priest, in a

prelate—the virtues of a man and of a clergyman—these, in all their fullness, adorned this great soul; moral goodness, spiritual purity, interior devotion of heart, the knowledge and the love of his faith, a life corresponding in every particular to that faith, a deep knowledge, not merely of theology, but of every science, especially philosophy and history, labor that knew no fatigue, modesty and humility of rare degree, the evasion of every public recognition; a wonderful serenity of soul, extreme plainness, and ideal justice in the judgments of his fellow men and in the government of his large diocese, an ardent and anxious fidelity to his fatherland, and finally an almost boundless liberality on every occasion where Catholic interests were concerned. These were the characteristics which gave this excellent prelate so conspicuous a place in the history of Hungarian Catholicity."

PETER J. DOLIN.

Budapest, Nov. 4, 1910.

There recently died in St. Louis at the age of sixty-one years, Pierre Chouteau, lineal descendant of the founder of that city and the originator of the Louisiana Purchase Exhibition. It was natural that Mr. Chouteau should have been an active member of the Missouri Historical Society, to which he gave valuable charts and books that had come down to him. He also compiled data about the founding of St. Louis and the part his family has had in the development of the city. He was educated in this country and abroad as a mining engineer, and was an inventor of distinction in air drills and other implements used in mining and structural work.

## LETTERS TO THE EDITOR

### SOCIAL WEEK IN BARCELONA.

When the Archbishop of New York inaugurated last year a series of lectures upon social subjects it was considered quite a new departure for New York. But the same thing has been going on for quite a long time in Spain, and particularly in Barcelona. All sorts of subjects pertaining to the social and economico-politic life are discussed by able lecturers.

During the past week in Barcelona the following program has been followed in the "Social Week," as it is called. It compares favorably with anything in this country:

Sunday, November 27.—Solemn pontifical Mass in the cathedral. Address on questions of the day by Right Rev. Dr. John J. Laguarda, Bishop of Barcelona. In the afternoon at vespers, sermon on labor by one of the visiting prelates. The inaugural session of the Social Congress was then

opened in the great Hall of the Palace of Fine Arts, where the lectures were given.

Monday, November 28.—Morning lecture: "The Broad Lines of Catholic Social Work," by Don Rafael Rodriguez de Cepeda, senator and professor in the University of Valencia. Midday; visitation of the city institutions. Afternoon lecture: continuation by Professor Rodriguez de Cepeda. Evening discussion: "The Great Social Benefits of Catholicism in Christian Civilization and Social Order." Discussion opened by Rev. Canon Francisco de Mas, of the Cathedral.

Tuesday, November 29.—Morning lecture: "Catholic Social Work and the Problems of the Workingman," by Don Amando Castroviejo, professor of political economy in the University of Santiago. Midday; visitation of various institutions for social work. Afternoon lecture: continuation by Professor Castroviejo. Evening conference and discussion: "Labor and Practical Results by Catholics in Solving Social Questions." Discussion opened by Rev. Canon Santiago Guallar, of the Cathedral of Zaragoza. After this a reception was given to the lecturers and representatives of the press, by the society "Accion Social Popular."

Wednesday, November 30.—Morning lecture: "Intervention by the State and Municipality in Labor Questions According to Catholic Social Principles," by Professor Don Pedro Sangro y Ros, of the Institute of Social Reform and secretary-general of the International Association for the legal protection of workingmen. Midday: further visitation of institutions for social work. Afternoon lecture; continuation by Professor Sangro y Ros. At 5.30, special conference for employers; subject discussed: "Capital in its Relations to Labor." Discussion opened by Señor A. Lugan, a reviewer and newspaper man. At the same hour, special conference for women; subject discussed: "Social duties of women in labor questions." Conference opened by Rev. Gabriel Palan, S.J., director of the Spanish Volksverein, "accion social." At seven o'clock, special conference for young men; subject discussed: "The Youth of Our Colleges and Universities and the Social Problems." Discussion opened by Dr. Juan de Dios Trias y Giro, professor of the University of Barcelona. At the same hour, special conference for priests; subject discussed: "The Intervention of the Priest in the Promotion of Workingmen's Associations." Discussion opened by Dr. Enrique Reig, director of the paper *La Paz Social*.

Thursday, December 1.—Morning: a visit to the Factory Colony of Count de Guell. Afternoon: a visit to the workingmen's Trade School at Mataro.

Friday, December 2.—Morning lecture:

"Sunday Rest and its Beneficial Influence," by Professor Don Alvaro Lopez Nuñez, secretary of the Institute of Social Reform. Midday; visits to various institutes for social work. At four o'clock, lecture on "Benefit Institutions and the Working-man," by Professor Don Francisco Moragas, director of the Institute for Savings and Old Age Pensions of Barcelona. At 5.30 o'clock, lecture: "Institutions and Remedies for Involuntary Idleness and Lack of Work," by Professor Don José Ruiz Castellá, secretary of the Social Museum of Barcelona. At eight o'clock, special conference for workmen; subject discussed: "Cooperation; its Educational Value, and its Present State in Spain." Discussion opened by Don Francisco Ripoll, a writer on social and economic topics.

Saturday, December 3.—Morning lecture: "The Social Activities of the Volksvereins and their Battle with Socialism," by Rev. Andrés Pont y Llodrá, a well-known priest and publicist. Midday; final visits to public and social institutions. At four o'clock, lecture: "Necessity of a Law for Unions of Professional Men and Trades Unions," by Don Mocencio Jimenez, professor in the University of Zaragoza. At 5.30 o'clock, lecture: "The Social Activities of the Volksvereins, and the promotion of Catholic Social Activity in General," by Rev. Andrés Pont y Llodrá. In the evening, special conference for working men and women; subject discussed: "Trade Organizations." Discussion opened by Don Narciso Pia y Deniel, President of the Governing Committee of the "Accion Social Popular."

Sunday, December 4.—Mass in the morning; and at ten o'clock, solemn closing session will be held at the Palace of Fine Arts; in the afternoon, a fraternal banquet on the summit of Tibidabo.

On Monday, December 5, an excursion will be given to the famous monastery of Montserrat, to which all the participants in the "Social Week" are invited.

ANDREW J. SHIPMAN.

#### CAGE MASTS ON BATTLESHIPS.

To the Editor of AMERICA:

I noticed in AMERICA of October 29, p. 72, a paragraph about the "cage masts" on our battleships. It is true that at certain speeds there is a great deal of vibration in the "tops" or upper platforms on these masts. On this class of ships the vibration is most noticeable at the speed of twelve knots and again at sixteen knots. This vibration makes the reading of range finders and other instruments difficult, but we do not consider that we should give up these distinctive "ornaments" yet on that account. We are, however, considering the advisability of using an armored sta-

tion of less height to observe the fire, and may eventually abandon the cage masts, or make them much smaller.

The fleet had a few days of rough weather before getting into the English Channel. With a heavy sea and wind on the quarter the big ships were rolling and pitching like steam yachts.

Yesterday we were entertained by the "Pilgrims of England" at luncheon. There were many distinguished persons present, and it was a highly enjoyable occasion for all those who attended.

I was pleased to see AMERICA on the newsstands in New York on my last visit.

GILBERT CHASE,

Lieut. Comdr. U. S. Navy.

U. S. S. Vermont, Nov. 19, 1910.

#### JOHN LA FARGE'S ART.

To the Editor of AMERICA:

My attention has just been called to your review of November 26, in which there is an article speaking of the life and work of Mr. John La Farge.

Out of respect for the memory of my friend, and also for the sake of the reputation of your magazine, I feel I ought to call your attention to certain misleading statements and definite errors on the part of the author of that article.

First, William Morris Hunt is mentioned as a pupil of Millet; he was not a pupil of Millet but of Thomas Couture.

The article further on says of Mr. La Farge's windows that: "The first were leaded, the later ones show only filaments of metal used in the glass." This is quite misleading, as there is no way of making a large window in a proper manner but by the ancient system of leads and irons—a system used for at least a thousand years.

Mr. La Farge did very few cloisonné windows, such as the Peacock window, and they were all of small size; if I remember rightly, about thirty inches square. All of his large windows were very carefully leaded. The writer of the article says: "An innovation of his has been the treating of a stained glass window freely and pictorially, almost like a fresco."

In point of fact, it is no innovation to treat stained glass freely and pictorially: it is, indeed, considered a sign of decadent art; note the work of Philippe de Champaigne, of Dilh and of Séquin.

As to the words "almost like a fresco," these words used in this context give a very false impression, as there is no similarity whatever between Mr. La Farge's windows and a fresco. A fresco, as you know, takes its name from the fresh plaster in which it is drawn. This method of procedure produces pictures that are light in tone and hard in outline—see the work of Giotto, Perugino and Signorelli.

Mr. La Farge's glass, on the contrary, is

deep in tone and very much "overplated" to soften the outline and enrich the color.

The great innovation made by Mr. La Farge—the innovation that, more than anything else, secured for him the "Cross of the Legion of Honor," the invention which separated his work from all previous works in stained glass, is not mentioned in any way.

This epoch-making invention was the use of "overplating" with opalescent glass. Nor is any mention made of the great honor he received from his brother artists in 1909 when he was awarded the first Medal of Honor ever given for decorative work. This medal was awarded on work done for the Paulist Church which possesses eleven painted figures by Mr. La Farge and twenty-three of his stained-glass windows. Mr. La Farge has often told me that this work for the Paulist Fathers was nearer his heart than anything else in his long career.

As this is the only Catholic church which patronized Mr. La Farge as an artist, it seems strange to have forgotten all about it.

The several mistakes in the article are so worded that they can, and probably will, be turned to the advantage of commercial salesmen who handle fraudulent glass.

I am sure you do not wish to have misrepresented the character of the life work of a great artist or have withheld from him his greatest honor. So I trust you will be able to correct at an early date the inadvertent errors of this article in your review.

WM. LAUREL HARRIS.

New York Dec. 2.

#### PIONEERS IN JEFFERSON COUNTY.

To the Editor of AMERICA:

We beg to call your attention to an article in AMERICA in the issue of November 26, 1910, entitled "Lafargeville," in which the writer states as a "notable fact": "Here was a colony of educated, prosperous French Catholics, but the Church and religion made no progress in this region under their direct or indirect influence."

Le Ray de Chaumont built a church in the French settlement of Rosière, situated about nineteen miles north of Watertown, and about seventeen southwest of Lafargeville, and gave a farm for the support of the priest. The church has been rebuilt, but the farm still largely defrays the parish expenses. At Cape Vincent, on the St. Lawrence River, six miles only from Rosière, the early French settlers built a stone church, still extant, and which owes its existence and maintenance chiefly to the descendants of those same French settlers. It is, furthermore, the only church in the Diocese of Ogdensburg free of debt.

DESCENDANTS OF AN

EARLY FRENCH SETTLER.

New York, Nov. 28.